THE *GOSPEL--ISAAC*: OR THE HOLY NATIONS Freedom: OR, A BELIEVERS *Glory* In point of LIBERTY.

In a Tract upon GAL. 4.31.

By JOHN WELLES, Preacher to Colonel *Ingoldesby's* Regiment, now at *Jameses*.

Galatians 4.31. *Wherefore* (or so then) *Brethren, we are not children of the bond-woman, but of the free.*

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TO HIS
EXCELLENCY
THE LORD
Cromwel:
CAPTAIN GENERAL
OF
All the Forces (raiſed by the Supream power of the *Common-wealth* of *England*) alſo to the truly honorable his general Councel of War, the Author deſires the richeſt, ſweeteſt, and enliveningſt joy of the free-grace of God, for light, counſel, and all ſpiritual peace and good.

My LORD,

IT cannot be amiſſe (whileſt ye are buſied about things of Publick concernment and diligently contriving for the eaſing, for the peace and freedome of theſe Nations) to preſent be-

fore your eyes, a little map of Canaan: *a glorious glasse of more eminent freedome (wherein the most desireable beauties of a Saviour (in his free-heartednesse, and full-handednesse) do so clearly and lively shew forth themselves) especially since*

1. *I See that great businesses, are attended with great distractions. Multitude of businesse* (Solomon *tells us*) *is the rise of dreames. And as they have their work upon fancy to cause a night-dream; So have they their day-work upon mens mindes, to disturbe and to make tumultuous, and so they bring the evil of the day (as our Saviour speakes) that is, those cares, clogs and cumbers, which are able (without divine relief) to make the heart to bow down, and couch under these burdens, to its breaking.*

2. *I perceive that great vanities, worldly dignities, high places, eminent parts, have their tryals, temptations, dangers.* Achitophels *counsel, was not more an Oracle to others, then an Idol to himself.* Hamans *honour puls in his heart. And* Hamans *heart sets up his honour, gives it the crown; and so he seen is too high to stand: He growes top heavy: and the next news we hear, a blast from God shatters him, and throws him down,*

3. *I am not ignorant, that State-affaires have uſually been and ſtill are great ingroſſers: They too oft make their own markets, and raiſe up their Commodities, as they pleaſe, enhauncing the price of a publike wealth above its worth, lifting up earth and droſſe above its centre, into ſome high ſphere of great eſtimation: And (carrying with them ſuch plauſible pretences of publike good) they can (with a kinde of eaſe) turne Monopolizers, and get into their own hands, too too much affection, ſtudy, time, endeavours, whereby they prove no better then robbers or pilferers from the kingdome of Jeſus Chriſt: Feeders and ſetters up of covetouſneſſe, pride, heart-Atheiſme, and the worſt of ſins.*

4. *I am ſure of this, that bare doing is no piece of true bleſſedneſſe (let it be, what it will be, though the thing done be never ſo publike, or ſo Republike a neceſſary) but a ſpiritual doing: A doing in Chriſt and for Chriſt (againſt which the natural veine of the heart runnes ſtrongly) therefore have I taken the boldneſſe to hold Goſpel-liberty in view, whereby (through the waterings, and proſperings of divine grace) you may have ſomewhat, (ſome guide, light and power to help you, in this time of your*

need: I may well say (need) since your selves may be confident, that no Nation (though never so confused: Never so torne, rent, rackt, defac'd by oppression, wounds, warre, blood-shed) can stand in such need of helping, healing, easing instruments; As you stand in need of the help of the great God; that ye may be made useful, and become a blessing indeed to this Common-Weale. I beseech you then to accept of that hand, which holdes forth (the unum necessarium) even Christ himself unto you (with a full liberty in him,) who are now ready to be so cumbred, and so crowded, by your selves and vanities; by cares and businesses of this world. You may observe, that our Saviour (upon the young mans departing from him, after all his farre promisings and seeming seekings) puts an impossible to this one thing: Now he sayes, 'tis (the one thing impossible) but when he speakes to a cumbred Martha, then (he sayes) 'tis the one thing needful: then he presents his Kingdome, way, glory, under the notion of necessity: Martha had now (through infirmity) yeelded too much to a carnal necessity, Jesus Christ therefore presents that which was absolutely and truly necessary; to this end, that she might not

Mar. 10. 27 παρὰ ἀνθρώποις ἀδύνατον.

Luke 10. 42. ἑνὸς δέ ἐστι χρεία

that neceſſary, which (in a right and ſpiritual judgement was not ſo) and oh that Chriſt would now draw up your ſouls more to himſelf by this powerfull voice of mercy, telling you that there is one thing needful! *Oh that he would be teaching of your ſpirits, how to finde reſt in himſelf! that ſo ye may poſſeſſe your ſouls, not only in patience (if ye ſuffer) but in liberty, in joy and peace unſpeakable, whileſt ye conquer, whileſt ye are more then ſo,* through him that loves you; *and therefore makes you ſuch. Ye dear ones of God, let it not be irkſome to you, but joyous to fetch a turne in the Paradiſe of Jeſus Chriſt: look into that* Magna Charta, *that great Charter of his Laws and your liberties,* wherewith Jeſus Chriſt hath made you free: *travel over and ſurvey all your liberties in the Goſpel; all your mercies in the Spirit; all your victories, ſucceſſes and preſervation in providences: and (as he ſometimes ſaid of the great travels of a certaine Philoſopher, that he in all of them every where found ſomewhat ſtill to encreaſe his learning, that ſo he might be ſuch a proficient as to grow better then himſelfe) ſo do ye, be better then your ſelves by all your marches, hardſhips, victories: let that*

Invenit ille vir quod diſceret, ut ſemper proficiens, ſemper ſe melior fieret. Hieronym Paulino, de Apollonio Philoſopho.

that glorious hand of God (so visibly and seasonably shewn) upon all occasions, bring you to a betterneſſe of ſpirit: profit in your light; profit in your faith; profit in your joy; profit in your meekneſſe; in your patience; in every grace, that your fruit may abound unto his glory, (who hath hid, preſerved and ſuccoured you in the tabernacle of his light and love) I queſtion not, but your thoughts have oft and ſeriouſly pitcht here, how you might give out ſome ſuiting and bleſſed returnes unto God, according to all his marvellous doings in you and by you to theſe poore Nations: how you might hearken indeed to Pſ. 103.21 *that heavenly call of the Spirit* (Bleſſe the Lord all ye his hoſts) *oh then let your ſpi-* ritual, *your thankful fruit flow out (through the breathings of God upon you) turne the eyes of your ſpirits towards a God, living in his love, and making out himſelfe moſt tenderly, moſt freely unto his ſervants in all glorious wayes of freedome: tendering his* Iſaacs *in his heart; dandling them in his lap; laying them to the breaſts of his owne conſolations, that they might ſuck and be ſatisfied, and delight themſelves in the abundance of his glory.* If ye know theſe things, happy are ye

ברכו יהוה כל צבאיו

ye if ye do them: *if ye have experience of these things, if ye have experience of the truth of Christ in your spirits, working you up to your liberty in him; if ye can say of your selves, as Joshua did of himselfe and* Israel (*concerning their rich experiences of the goodnesse of God towards them*) We know in all our hearts, and in all our souls, that not one thing hath failed of all the good things which the Lord our God hath spoken concerning his people, *all are come to passe unto you, and not one thing hath failed thereof: lo, here is your duty; here is your thankfulnesse, to see and acknowledge all the goodnesse of God given out to your selves and his people, and this all given out according to his word too, in such a divine faithfulnesse, as that no one word of mercy or grace failes. Oh presse after this, to know more of the great goodnesse of God in your hearts, and in your souls: be spiritual men, as to all the glorious operations of God in these times: when you were first framed, your style from man was* (the new Model) *when ye prevailed and conquered* (*through the power of God*) *he gave you* (*as it were*) *a new name: he honoured you with this glorious title* (The Army of the living God,) *now ye have*

Josh. 23. 14.

Ye were at first despised men. ἄνδρες ἀτιμίας, καὶ δυσφημίας.

Now ye are honorable men, ἄνδρες δόξης καὶ εὐφημίας: ἄνδρες θεομάχοι, ye are viri triumpho insignes, notable for victories.

have been such conquerours of enemies: such relievers of Saints: such repairers of breaches: such eye-witnesses of the Majesty, mercy, power, and righteousnesse of the King of Glory: what should ye be, but living Saints, new creatures, shewing forth his praises, who is King of Saints? What doth God, doth Christ expect, but your claiming, owning, advancing and following up to your spiritual birthright, your choise walking, as children of the free-woman? what is a subject without his liberty, but as a slave amongst men? and what is a soul without Christ (without liberty in him) but as a sinner in the world, and so the worst of bond-men? and what liberty, unlesse his special and saving presence be in you, and with you? If thou goest not with us, carry us up not hence (saies Moses to God) *as if he should say, 'tis to no purpose, it cannot be for our good or our comfort: so say ye, Lord, if thou be not in us now, with us now, (though hitherto thou hast wrought for us) if we now see thee not; if we believe not, behold not thankfully, profitably, what thou hast done; to what purpose should we be carried on, carried hence? to what purpose hath all this been done by thee? or to what purpose should we look after*

Exod. 33. 15.

the

ther allings for our ſelves, or for the Nations, if we enjoy not ſuch a preſence, as may enable us to teſtifie, that we are, as Iſaac *was,* children of the free-woman? *if we ſee not, taſte not, follow not free grace, free promiſes, free workings, free providences; if we have not the ſeale of thy love upon our hearts, Lord carry us not up hence, we have had enough, done enough, unleſſe we chuſe thee before all, and ſee thee better then all; unleſſe we have power to give glory to thee for what we have had, and thou haſt done. Oh that your hearts were thus ſet! Oh that you might be as famous for your preſent faith, joy and holy boaſtings! as ye are for your many, your former and your later victories and ſucceſſes given in from heaven. 'Twas a poor happineſſe for* Cyrus *to be called Gods anointed (in a ſenſe he was ſo, for* Jacob *his ſervants ſake, and* Iſrael *his elect, to proclaime their freedome) to be called by his name, to be ſirnamed by God: as long as the Lord can ſay of him,* (Thou haſt not known me) *he was a bru-* Iſa 4.54.
tiſh Cyrus *yet: he was one, which had no acquaintance with the God of Iſrael, what ev[illegible] outwardly he did for his people. Oh [illegible] after the knowing of God your ſelves,*

in

in all that he hath done for his servants by you: be not Cyrus-*like, oh 'twill be most sad! if God may say of any of you (after all this)* ye have not known me, *ye are still in the dark; ye are still strangers and enemies in your hearts; ye have not tasted of my Supper, of my grace, love, Gospel all this while: I hope better things of you, but an holy caution cannot harme you: for my own part, 'tis my joy (as concerning you) and 'tis that I desire to blesse the Lord for; that I have no cause to say of you (as he sometimes said of* Julius *the second) that he was fitter for war, then Christ; but that I have hope and expectation that you will practically make out those resolute words of some zealous and valiant souldiers in* Julians *time, who being accused of this, that they had broken their faith with Christ (like to that ignorant and uncharitable spirit against you, crying out,* Covenant-breakers, Covenant-breakers) *they return this answer: We are Christians, Christians in heart, let all hear, especially God himself; unto whom we live, and for whom we will die: nay farther, that ye will say, in your spirits we have been fed with Manna,* which our fathers knew not; *now let us returne such acknowledgements, as our fathers*

Propior morti quàm Christe: χριστιανοὶ χριστιανοὶ τὰς ψυχὰς ἡμεῖς, ἀκούετω πᾶς ἄνθρωπος, καὶ πρὸ πάντων θεὸς ὧν καὶ ζῶμεν καὶ τεθνηξόμεθα. Greg Naz adv Jul.

not; that ſo our fruit may ſhew, we have not only ſerved the King of glory (as he is the Lord of Hoſts) but that we can lie at his feet in all bleſſed and chearful ſubjection (as he is the Prince of peace) thus ſpeak, and thus work lifting up his glory, and ſeeking the welfare of his people; that as (by his power the ſwelling waters of Jordan *have been cut off before you: thoſe proud waves ſtilled, and the over-flowing flood of ungodly greatneſſe visibly dried up) ſo now it may appear that you* Joſh. 4.7. 9.20. *have indeed ſet up thoſe ſtones of memorial in this dry* Jordan, *in the very place where your feet ſtood (where you ſaw theſe Wonders of God) and that in the* Gilgal *of your hearts theſe ſtrange acts of Jehovah are pitcht, having the deep and bleſſed impreſſions of holineſſe and thankfulneſſe abiding upon your ſpirits for ever. Our God is able, he is faithful, he will do it in you, and for you: This is his confidence, who is deſirous to be*

Your Excellencies ſervant

in the Goſpel

(though unworthy)

JOHN WELLES.

JOHN WESLEY.

THE GOSPEL-ISAAC: OR THE Holy Nations Freedome.

Galatians 4. 31.

Wherefore (or, so then) *brethren, we are not children of the bond-woman, but of the free.*

THE Spirit speaks high and glorious things about Believers: the same God which takes delight to dwell in them, loves to speak out, and largely to proclaime their beauties, their worth he himself hath given to them: Hence it is, that this Epistle is sent to these Galatians, 'tis not onely for confutation of those Errors which did so shake the Saints hearts,

and so darken & oppose that blessed and ving way of the free grace of God in Christ: but chiefly to clear up to all spiritual eyes, which way the love of God took, before and since the Gospel, in the salvation of *Abraham*, and of all his right and spiritual seed; and this the Spirit does, to hold forth (with the greatest clearnesse and certainty) the sweet, fulnesse and glory of a beleeving state, and a Saints condition; we may look upon it as highly exalted, and fully dignified under a double notion.

1. Under this Evangelical notion of their being *Abrahams* children.

2. Under this too, as being *Sarahs* children, that like as both were made instruments of God (through whom all the Nations of the earth were, and should be blest) so are they instanced in, for a most clear, full, and satisfactory demonstration or laying out of the exceeding, and excelling state of every soul ingrafted into Christ, which makes up (in the Spirits account) the whole, and the right seed. First then take a view of the glory of a Believer, as he is a childe of *Abraham*; and oh that in this I might have every seeing soul go along with me up into this M[illegible] tha[illegible]

that they might see how the Kingdome of God comes, (with what love, power, glory) ere they taste of death.

First, that which the Spirit calls (the blessing of *Abraham*) is the blessing of each Beleever; the very same blessing (wherein all *Abrahams* spiritual wealth and true blessednesse lay) is sent forth and comes down upon the head and heart of each member of Jesus Christ; so that a Beleever may truly say in this Case, (as *Paul* did in that) Is *Abraham* blest? so am I: Is he justified freely through grace? so am I: Is *Abraham* an Israelite indeed? so am I: Is *Abraham* a friend of God, known of God? so am I. This blessing of *Abraham* (promised to him, given to him by God himself) 'tis the blessing of blessings, 'tis that which is above all other blessings, higher by the head and shoulders then the rest: 'tis the blessing without a curse (that's taken away in Christ) 'tis the blessing without vanity, else it would not be a blessing long: 'tis the beleeving, the justifying blessing: 'tis the *Abraham*-forgiving, sanctifying, exalting blessing: 'tis the blessing which brought *Abraham* to be a friend of God, to appear and to conti- [illegible] such a blessing as *Abraham* could

Gal. 3.14.

ἡ εὐλογία.

2 Cor. 11. 22.

never fathome, could never spend: such a blessing as was never derived to him in a natural way; nor failed him in a spiritual want: such a blessing as *Abraham* did not, could not bereave his children of, as many unthrift parents can and do in blessings of a lower sort.

Secondly, Believers are called the children and seed of *Abraham* upon an holy and spiritual account, because they be
Gal. 3. last. Christs, of Christ, or in Christ; else they would not be reckoned for the seed: Now
1 Pet 2.9. what doth God declare Jesse then this? that they are a royal seed, a generation of choice, such who are of a princely, of the highest and best blood; that they are a peculiar people, and an holy people to himself, to shew forth his praises; such who are precious in his sight, written upon his heart, preserved for his glory: in comparison of these, what is Israel after the flesh? They are not Israel, (saies the Apostle) God will not own them, nor honour them with such a title, that like as God under the Law would not honour the whole world with the title of *Israel*, no more under the Gospel will he allow the title of *Israel*, to *Israel after the flesh*: *such honour, and such onely, shall have*
Rom. 9.6. *his Saints.*

Thirdly,

Thidly, Believers are ſet down (or rather ſet up) as Coheirs with *Abraham*, *heirs according to the promiſe*; *Abraham* himſelf was an heir according to promiſe, divine grace made him ſuch an heir, and ſo it makes all his children too: now this is marvellous to be an heir according to promiſe: for Gal. 3. 29.

1. 'Tis to be an heir to the beſt inheritance; the beſt is held forth in the promiſe (namely) that inheritance of light, of the Saints in light, of glory: *an inheritance incorruptible, undefiled, and that fades not away*; 'tis an heavenly inheritance, 'tis all heaven, all glory, all ſubſtance reſerved for thoſe who love God, *who love the appearing of Jeſus Chriſt*. 1 Pet. 1. 4.

2. To inherit according to promiſe, is to inherit in the beſt way, and in the beſt time, to inherit with the greateſt certainty, with the greateſt freedome and conſolation; a ſoul that thus is an heir, ſhall be ſure to have his inheritance, and to enjoy it to the full, as he ſhall neither come to it too ſoon, nor tarry for it too long; ſo he ſhall when he comes to poſſeſſe all his glory, have fulneſſe of joy by it.

3. To inherit (according to promiſe) is to inherit ſtill, for the promiſe is of ſure

and everlasting mercy; as the love of God is everlasting; that gives the inheritance, so is the inheritance which is given, the one cannot fade, as long as the other flourishes; the stream, as well as the fountain, abides for ever.

Fourthly, to be an heir according to promise, is to be made an heir wholly and onely *by the free grace of God in Jesus Christ*; and to live in a constant and lively expectancy till the inheritance comes; heirs full of a living hope, not such heirs as live upon dead mens shoes (as the Proverb runs) but such whose faith and hope lives and lies in God, who raises the dead, saves the sinner, and brings unto glory.

1 Pet. 1.3.

Secondly, the Spirit under the notion of their being *Sarahs* children, magnifies the spiritual condition of a Believer: and as the glory of a Believer was lifted up by that style of being *Abrahams* children; so is the blessed liberty, and precious freedome of all the Saints cleared up, and confirmed by their being *Sarahs* children. 'Tis worth observing, that when the Apostle lets drive against self-justification by works, then he tels them they be *Abrahams* children, and therefore are childr[illegible]

Gal. 3.7,9.

of the promiſe, and ſhall be ſaved as *Abraham* their father was: but when he lets drive againſt their coming under legal bondage, and their ſubjecting themſelvs to the Moſaical Adminiſtration; then he tells them that they are *Sarahs* children, children of the free-woman, & what wil they be in bondage, though they be born free? Tell me (ſaies the Apoſtle) you that are ſo willing to be under the Law, you that have ſuch a moneths minde, to be *Moſes* his diſciples; do you not hear the Law? Hear it (might they ſay) how, or where? Why (ſaies the Apoſtle) I will not tell you, how it was delivered by God, received and brought down from the Mount by *Moſes*; but I will tell you a myſtery about it, and a great one too: you have it laid down before you in that holy Story of *Abraham* having two ſons, the one by a Bond-woman, and the other by a Free: he had an *Iſhmael*, and he had an *Iſaac*: and theſe two had two mothers, though but one father; Theſe things are an Allegory, (ſaith he) theſe ſet forth one and the ſame God in the two Covenants: There are (ſaies he) two great births in the world, and that which was born after the fleſh, that appears firſt, *Iſhmael* (the Law I mean)

Gal 4. 21, 22.

mean) but that which is born after the spirit, (*viz.*) (the *Isaac* of the Gospel) this appears last, in these latter dayes: now here you have your choise, one of these must be stuck to; but tell me, is it not easie, not evident to say which? is there not difference enough between bondage and freedome, betwixt grace which saves and works which destroy? What can you see no more beauty, glory, happinesse in that *Jerusalem* which is above, then in that *Sinai* of *Arabia* which is below? What shall the free-woman *Sarah* be despised in your eyes, and *Hagar* the bond-servant be admired? What, when God proposes to you life and death, life in beleeving in free grace, and death in presuming upon your own righteousnesse, will you not choose life now? or do you begin to recant that you have chosen it? God forbid: are we not (as *Isaac* was) children of the promise? and if we be so, ought we not rather to hearken to the voice of free-grace, and to say, Let us cast out the bond-woman with her son, let us be quite outed of our selves, and say, The sonne of the bond-woman shall not inherit with the son of the free-woman? so then, by this time brethren (saies *Paul*) you may

ſee what 'tis to be under the Law, and that as we are not; ſo 'tis our bleſſedneſſe, that we are not children of the bond-woman, but of the free.

In the words ſee a firme and bleſſed concluſion gathered from premiſſes of truth, concerning the free and happy ſtate of Goſpel-Believers; *We are children* (ſaies he) *not of the bond-woman, but of the free*: wherein the Apoſtle is pleaſed to give a double title to Believers.

1. A title of unity (*Brethren.*)

2. A title of adoption (*we are children of the free-woman,*) take notice then

1. Of the oneneſſe of the relation amongſt the Saints in Chriſt (*Brethren.*)

2. Of their nearneſſe of relation to God (*we are children.*)

3. Here is the illuſtration of this relation, ſetting forth the glory of it: and this is done

1. Negatively, not of the *bond-woman*, that was but low and ſervile.

2. Poſitively, *but of the free-woman*; this is full of ſweet freedome, and of glory. The Apoſtle had made one (wherefore) in the cloſe of the third chapter, and it was, that they were *Abrahams* ſeed, this is one ſpecial thing that ſets forth the Belie-

Believers condition; but this is but halfe (as it were): for *Abraham* had a double seed, one after the flesh, by the bond-woman, (*viz.*) *Ishmael*: But (saies he) ye are not of this seed, ye are born after the Spirit, born of the free-woman *Sarah*, which makes him bring in another (wherfore) in this place, whereby he raises up the Believers condition unto the full height: Ye are *Abrahams* seed, there is one mighty step of their honour: Ye are *Abrahams* right seed, his seed by *Sarah* according to the promise, there is another step: now is their completenesse made up with this last διο, with this last (wherefore;) so that by this double wherefore there is a shining and glorious lustre crowning the heads of all Believers: and he does his work most excellently which he is about, namely, to shew the spiritual advancement of all Believers through Jesus Christ: what does it, who brings it about, and wherein it lies? to this end the Spirit brings in this Allegory of the bond and the free-woman, that he might set out all this glory of the Saints, and give up the summe and substance of all in this conclusion, *Wherefore brethren, we are not children of the bond-woman, but of the free.*

The Apoſtle had before reaſoned out the caſe, cleared up all doubts, made the way plaine; and now he applies it cloſe to all the Saints for their conſolation, *Wherefore brethren, &c.* As if he ſhould ſay, I have been all this while a pleading for you Believers, ſowing that you might reap; labouring, that you might have the fruit of all, and partake of the benefit with all the Saints; now let us all ſit down and eat, and thankfully embrace theſe divine refreſhings which flow out to us, *for we are children not of the bond-woman, but of the free,* The words in the ſubſtance of them, yeeld naturally forth to us this ſpecial and ſpiritual obſervation: that

Goſpel believers are no *Iſhmaels*, no children of the bond-woman, but they are *Iſaacs*, they are children of the free-woman. Here are two branches in the Doctrine and in the text. 1. What Believers are not? 2. What they are? Now according to theſe, ſo we ſhall proceed, taking up and opening this firſt, which comes firſt (*viz.*) *That true Believers now under the Goſpel are no legal Iſhmaels*: I ſay under the Goſpel, becauſe the Apoſtle holds it forth ſo, and gives me a warrant for it: for we finde the Apoſtle himſelf telling

us,

Gal. 4. 1, 2, 3. us, that the very heire under the Law, though he were Lord of all (meaning every Believer) was under the tutorage, government and bondage of the Law, the adminiſtration of which Law, he calls the Rudiments of the world: now a Goſpel-Believer, he is not onely Lord of all in nonage (as it was with a Believer under the Legal Adminiſtration) but Lord of all, and at full age too (in a Goſpel-ſenſe) wherefore he is not under thoſe Legal Rudiments of the world; and hath his heir-priviledges onely in hope; but they are come into his hand; it being the fulneſſe of time, and the time appointed of the Father (that is to ſay) the time when the heire ſhould poſſeſſe and enjoy all thoſe Goſpel-priviledges he was born to by the Spirit: now this was both the time of the Fathers appointment, and the fulneſſe of time, when the Son is ſent from the Father into the world to redeem all his from under the Law, and the Spirit of his Son is ſent into the hearts of his children, whereby they utter no ſervile cry, no cry Gal. 4. 6. of bondage (as they did before, when they were under the lawes tutorage) but a filial cry; a cry of affection, a cry of much love, of much confidence; we cry *Abba, Father*,

ſayes

(ſayes the Apoſtle) a Believer then now is no legal *Iſhmael*, he can cry Father, *my Father* (as *Iſaac* ſometimes did to *Abraham*, although we finde not any ſuch thing of *Iſhmael.*) For the farther and better clearing up of this, let us obſerve that the Apoſtle tels us, *Iſhmael* was born after the fleſh: therefore we may conclude, that Believers are no *Iſhmaels*, born after the fleſh, what is that? what does this deſcription of *Iſhmael* couch under it? Gen. 22.7. Gal. 4. 29. ὁ κατὰ σάρκα γεννηθεὶς,

I anſwer, it hath in it theſe two things eſpecially:

1. That he was born after the power of the fleſh.

2. That he was born in the way of the fleſh.

Firſt, *Iſhmael* was born after the power of the fleſh (that is, by natural power) *Abraham's* body was not now dead when he went in to *Hagar*, and begat *Iſhmael*; neither was *Hagars* womb dead, but ſhe was able by a natural power to receive the ſeed, and to conceive by it: here was no unlikelihood as touching an Iſſue, in their coming together, much leſſe any ſuch impoſſibility, as was, when *Abraham* (elder by twelve yeers,) comes to *Sarah*, now paſt yeers for children; inſomuch as that the

Rom. 4. 19 the Spirit records this (of them both) that *Abrahams* body was dead, & *Sarahs* womb was dead; but there is no such thing spoken of in *Abrahams* begetting, or in *Hagars* conceiving of *Ishmael*; here the power of nature was great enough for the work; so that *Ishmael* may well be said to be born after the flesh; now a Believer is no *Ishmael* in this, he is not born after the flesh, he is born again, but 'tis *not of blood, nor of the will of the flesh, nor of the will* John 1. 13. *of man, but of God.* A Believer hath not his faith, his grace, his new-birth from his parents, it is all the free gift of God; he fetcht it not from the world, 'tis a commodity that cannot be bought here. A Believers own heart hath it not, it is an enemy to it; but he is born of God, born by the wisdome, love, and power of God by these, the heart is fetcht off from all things, throwes away all, to come to a Saviour, and thither when 'tis once come, it sweetly rests, findes and sucks comfort from those blessed breasts of his love and fulnesse.

Secondly, *Ishmael* was born in the way of the flesh: that is

1. Thorough the carnal advice and corrupt perswasion of *Sarah* his wife: She

saie

ſaies to *Abraham*, *behold now, the Lord hath reſtrained me from bearing; I pray thee go in unto my maid: it may be I may be builded by her*, (meaning ſhe might have children by her) which are (as it were) the building of the family) *Abraham* he hearkens, and (after *Sarah* had brought, and bare *Hagar* to him) he went in unto her, and ſhe conceived, this was *Iſhmaels* conception: and in this God did hold forth two ſpecial things. Gen. 16. 1, 2, 3, 4.

1. That in the Legal adminiſtration (which ran wholly upon carnal Ordinances, and not in that *Aaronical* Prieſt-hood, of which the Apoſtle teſtifies, that it was made after the Law of a carnal commandment, not after the power of an endleſſe life: as if God ſhould ſay, I gave the legal Prieſt-hood onely as a carnal commandment, I appointed it not, either to ſave a ſoul dead in ſins, or to remain long-lived it ſelf:) there is not, was not any power, any ſaving life in it: the Law was ever weak through the fleſh; that is, (as the caſe ſtood with man) it could give no help, caſt out no devil, no ſin, work no cure upon the ſinful ſoul; bring no peace to the wounded conſcience; no ſalvation to a deſtroyed creature: God in the Legal Heb. 7. 16. Rom 8. 3.

gal diſpenſation conſulted not ſo much with his mercy, as with his juſtice; 'twas added becauſe of tranſgreſſion, partly as a reſtraint to tranſgreſſion, and partly as a
Gal.3.19. puniſhment for tranſgreſſion; and the whole bulke of the Adminiſtration it ſelf, did all along hold forth a Creation rather then a Redemption, God dealing in it, as if he had to do with a ſtanding, and not a fallen *Adam*; with a living rather then with a dead *Adam*: hence the commanding voice in the adminiſtration was this [*Do this, and thou ſhalt live*] and not as the Goſpel [*Beleeve, and live, in and by Chriſt; and then do this, or that.*] Beſides this command of doing, and ſo living by doing, is given out as the main encouragement for a ſoul to buckle to all that legal and obediential work, given him in charge in that diſpenſation: but Believers are not born thus after the fleſh, they ſeek not life, where there is nothing but death: they go not about to eſtabliſh their own works, their own righteouſneſſe, which is of the Law; but they ſettle upon the
Phil 3.9. righteouſneſſe of God by faith, and deſire onely to be found in Chriſt for their juſtification, acceptance and ſalvation in the ſight of God.

Second-

Secondly, God holds forth the corrupt way of a mans own heart, which is alwayes ſo ready to take, and to follow the advice of ſome luſt or other, thinking thereby to build up it ſelf; this was ſhewed in *Iſhmaels* conception after the fleſh: now a Beleever he is not conceived, he is not born by the counſels of his own heart, he goes not into the bed of his own righteouſneſſe, to finde pleaſures and happineſſe there; but he runs to Jeſus Chriſt into his armes of love, into his boſome of free grace, laid open ſo ſeaſonably and ſweetly to him, in thoſe great and precious promiſes of his.

Secondly, *Iſhmael* was born in the way of the fleſh, for he was born unpromiſed. God did never tell *Abraham* that *Hagar* ſhould bear him a ſon; he would ſhew no ſuch countenance to it: he tells him that *Sarah* ſhould bear him a ſonne, and that more then once too, and that before *Iſhmaels* birth or conception too: God himſelf engages himſelf for an *Iſaac* that *Sarah* ſhould bear, but not a word of an *Iſhmael* that *Hagar* ſhould bear to him: therefore the Apoſtle calls *Iſaac* a childe of promiſe, *Iſhmael* hath no ſuch name; he might be born; he might come into the

Gen. 15 4. and 17. 16, 19. and 18. 10.

world; but God ſpeaks not a word of his conception beforehand; he ſhall not be graced with ſuch a word of mercy, as may aſſure *Abraham* that he ſhall have an *Iſhmael*: and where or when did God by way of promiſe tell his people beforehand of the Legall Adminiſtration: we hear nothing of it as long as they were in *Egypt*; nay nor when they were out of *Egypt* and in the wilderneſſe; only ſome three dayes before *Moſes* is charged to warne the people and legally prepare them for that legall Adminiſtration: *Go* (ſayes the Lord) *to the people, and ſanctifie them to day, and to morrow, and let them waſh their clothes, and come not at their wives, and be ready againſt the third day; for the third day the Lord will come down in the ſight of all the people upon the mount Sinai, &c.* This is all we read of that God ſpake before the delivery of the law: God indeed (before the glorious Adminiſtration of the Goſpel is on foot) fires many a beacon firſt, he gives out that ſuch a thing he had in his decree, and in his intentions of love: that (in the fulneſſe of time) *he would ſend his ſonne, and that a virgin ſhould conceive, and bear a ſonne, and his name ſhall be called Emanuel* (*which is*

Exod. 19. 10, 11.

Iſa. 7. 14.

[1] Mat. 1. 23.

as

as much as God with us) and all the prophets of God teſtified afore-hand of this, which was to be held forth, and adminiſtered in due time; and that with ſuch evidence and clearneſſe, that the Goſpel it ſelf is called *the teſtimony*, (by the Spirit) as if there were nothing but witneſſe to the Goſpel-adminiſtration before it came; and ſpirituall evidence, bleſſed and true light, in it when it is come: but here is an *Iſhmael* comes unpromiſed, and ſo does the Legall Adminiſtration ſhadowed out by him; and ſo is the ſtate of every unbeliever in the world, he is without God, without Chriſt, without hope, without a promiſe, he is an *Iſhmael* upon whom God beſtowes no word of his grace, that (as the Legall birth (being but a letter) and not to laſt) it is ſent without an harbinger before its face (God (as to it) premiſes no promiſe) ſo, where there are nothing but corrupt and Legall births in the heart, of ſelf-righteouſneſſe, and unbelief, God leaves theſe ſouls without a promiſe of eternall life; and ſeales them not up by his Spirit to the day of redemption, which ſealing is only the portion of the true *Iſaacs* of God.

1 Pet. 1. 11

1 Tim. 2. 6. τὸ μαρτύριον.

Eph. 2. 12.

Eph 4. 30.

Thirdly, *Iſhmael* was born after the

fleſh ſo, as that he was unbleſt: for

1 *Iſhmael* was not he, which was to live before the Lord, or in his ſight: hence 'twas that when *Abraham* through weakneſſe cries to God, *O that Iſhmael might live before thee!* God anſwers, *Sarah thy wife ſhall bear thee a ſonne indeed, and thou ſhalt call his name Iſaac: and I will eſtabliſh my Covenant with him for an everlaſting Covenant, and with his ſeed after him: and as for Iſhmael, I have heard thee, behold, I have bleſſed him, and will make him fruitfull, and will multiply him exceedingly, twelve princes ſhall he beget, and I will make him a great Nation, but my Covenant will I eſtabliſh with Iſaac; which Sarah ſhall bear unto thee*, at this ſet time in the next year. As if God ſhould ſay, I will bleſſe *Iſhmael*, but not as I bleſs *Iſaac*: *Iſhmael* ſhall be bleſſed with a great generation, with worldly greatneſſe, *twelve princes ſhall he beget*: *but I will eſtabliſh my Covenant with Iſaac, and with his ſeed after him:* he and his ſeed ſhall have the ſpeciall bleſſing: they ſhall live before me indeed: my life (who am the fountaine of life) ſhall be their portion: their happineſſe ſhall lie in my Covenant of free grace, which I will eſtabliſh with

Gen. 17. 18, 22.

with them: but as for *Iſhmael* his portion ſhall be in this life, I will multiply him, and he ſhall be great, but he ſhall not be the heire.

2. *Iſhmael* was ſo unbleſt, as that there was much trouble with him: he proves a wilde man, *his hand was againſt every man; and every mans hand was againſt him*: there was much trouble with him to *Abraham*, to *Sarah*: *Sarah* complaines, *Abraham* grieves; there is no quiet in the houſe; till God himſelf reſolves the controverſie, and tells *Abraham* what he muſt do, and how he muſt hearken to *Sarah* his wife: and thus 'tis with the law how, does it buſsle, what ſtirs and tumults does it raiſe, terrors & perplexities in the conſcience, till God ſpeaks peace by his free grace; till Chriſt himſelfe comes with his blood of ſprinkling, and bequeaths his bleſſed peace unto the ſoul by his own Spirit? now a believer he is no *Iſhmael*, he is for peace (if poſſible) with all men: he is a ſonne of peace: he is called unto peace: he is gifted with peace: he is not a man of contention, a wilde man: but a peace-making, a peace-loving, a peace-keeping man: he deſires that every thing might be done in love: he ſets himſelf againſt Gen. 16. 12. Gen. 21. 9, 13.

no man, nor nothing but that which prejudices true peace; and diſhonours the great Prince of peace: he is dead to quarrellings, and brawlings, and vaine janglings, which do engender more ſtrife, and cauſe more diviſion and diſquietments: he deſires nothing more, then to be alive unto true peace for the glory of Chriſt that gives it, and the good of thoſe who do enjoy it.

Thirdly, *Iſhmael* was ſo unbleſt as that he falls to ſinning apace, and he is quickly got as high as perſecution: *Sarah* ſees this ſonne of *Agar* mocking: the Apoſtle calls it no leſſe then perſecution; and profeſſes that *he which was born after the fleſh,* (meaning *Iſhmael*) *perſecuted him that* Gen. 23. 9. *was born after the Spirit*, meaning *Iſaac*: *Iſhmael* makes no ſcruple of deſpiſing Gal. 4. 29. and mocking an *Iſaac*; but like as his *Hagar* had deſpiſed *Sarah* (upon her firſt apprehenſions of her conception of him) ſo doth *Iſhmael* (her ſonne) play his part, and falls foule upon *Iſaac* in mocking of him: a believer he is no *Iſhmael*, he is no deſpiſer, no mocker, no perſecutor: perſecution is many times as a rod upon his back; but he is no perſecutor himſelf; he is crucified with

Chriſt,

Chriſt, he is no crucifier of Chriſt; he loves and honours that image of God, which an *Iſhmael* hates and loaths: he ſayes *God, forbid that I ſhould touch the Lords anointed ones*, that I ſhould do them harme, follow them with diſgraces, whom God himſelf bleſſes, whom he follows with mercies. Beſides, obſerve here *Hagars* ſonne is a ſinning, to ſhew us that the law (this *Hagar*) gives a ſoul no power againſt ſinne; it is a law of death and of condemnation; but not of life or ſalvation: therefore the Spirit teſtifies of it, that 'twas weak, 'twas unprofitable, and therefore God nulled it, and made it void; that there might be way made, for that Adminiſtration, which hath in it (through the Spirit) ſo much ſaving power, and ſpiritual profit.

Gal. 4. 29. Heb. 7. 18. διὰ τὸ αὐτῆ ἀδενὲς καὶ ἀνωφελὲς.

Fourthly, *Iſhmael* was ſo unbleſt, as that he muſt be caſt out, he muſt be excommunicated out of *Abrahams* family: *Sarah* (when ſhe ſaw *Iſhmael* mocking her ſonne) ſayes ſhe to *Abraham*, *Caſt out this bond-woman, with her ſon: for the ſonne of this bond-woman, ſhall not be heire with my ſonne*, (even with *Iſaac*) and the Apoſtle makes it Scripture, what *Sarah* now ſpake: what ſaith the ſcri-

Gen 22 10

ture, (ſaith he) *Caſt out the bond-woman? &c.* And well he might, ſince God approved of *Sarahs* excommunicating-ſentence, and bid *Abraham* hearken to her voice, and put it into execution. Mother then, and childe, and all muſt out. God will not endure ſuch a mixture in his family; he ſcornes the ſcornfull *Iſhmael*; and will not endure him within his doors: God never did, nor never will deal ſo with believers: they muſt not out, they are call'd in, *Come unto me*, (ſaies Jeſus Chriſt) they are freely received when they do come: he will by no meanes caſt them out: they have bleſſed fellowſhip with God, with Chriſt; when they are caſt out by men, when the adverſaries of their ſouls plead all they can, to ſhut the doors of mercy, and to ſet God againſt them, (as God told Satan, that he moved him againſt his ſervant *Job*, to deſtroy him, *to ſwallow him up without cauſe*;) yet then they are accepted of God, received, imbraced, ſmiled upon, and rejoyced over. Jeſus Chriſt (in his Covenant of free grace) is altogether for receiving, for bleſſing of ſouls that come: he hath no ſuch language as this, Caſt out this poor creature, this loſt ſheep, turn him

Gal. 4 30. Gen. 22. 12.

Joh. 6. 37.

Iſa. 66. 5.

Job 2. 3.

him out of doors; he ſhall be no heir of mine: what does this burdened ſoul come to me for? does he think that I will take him in? have I nothing elſe to do but to take my bread, and my wine, and my mercies, and give it unto ſouls that are ſtrangers to me, ſuch whom I know not whence they be? this is not the voice of our *David*: his voice is a voice of love, peace, eaſe, reſt, bleſſedneſſe: he hath bleſſings in his heart; bleſſings in his mouth; bleſſings in all his wayes, workings and doings; the voice indeed of the law is, Lord overtake, condemn, conſume with thy juſtice, ſuch a fallen, broken, undone, ſinfull creature as man is; let not ſuch a rebellious creature have any countenance from thee; but give him as he deſerves; Is not every ſoule curſed wich ſins amongſt thee? Caſt out thoſe, who have caſt off thee; Command fire from heaven to deſtroy theſe ſinners; wilt thou eat with them? wilt thou give counſel to them? wilt thou ſhew mercy to them? So that this is the portion of a poore *Iſhmael*, he is ſure to be turned out of doores; Whileſt a believer hath a ſure ſtate, ſure mercies, a ſure inheritance reſerved for him; by all which its eaſie to

ſee

ſee, that he is no *Iſhmael*, no childe of the bond-womans but of the free. We paſſe now from the negative to the affirmative (which was the ſecond thing propoſed in the obſervation) wherein our work lies to ſhew what believers are; the Apoſtle tells us they are *Iſaacs*; They are the children of the free-woman. In this affirmation of the Apoſtle, there is exceeding much glory coucht up in a little roome: (Sonnes of the free-woman) holding forth all the glorious priviledges, injoyed by believers, as their own peculiar. 'Tis the wealthieſt, the richeſt title, that could be given, and all out as noble, and honourable too; Chriſt (by his Spirit) as he is now degrading the Law, and crowning the Goſpel; So he is clearing up, and concluding about the ſtate of a ſoul entertaining the Goſpel, and being a childe of the free-woman; wherein he is leading every believing ſoule into an exceeding high Mountaine, there to ſhew to them all that glory God himſelf holds forth unto them by his free grace: the Apoſtle driving at this, to clear up that moſt eminent way of free grace, manifeſted and diſpenſed out to the members of Jeſus Chriſt in theſe

2. *Branch of the doctrine.*

theſe laſt dayes: this glory the Spirit holds forth in a threefold expreſſion.

1. He calls them *Children of the Promiſe.* Gal. 4. 28, 29, 31.

2. *Children borne after the Spirit.*

3. *Children of the free-woman*: and all theſe titles are given to them in alluſion to *Iſaac*, therefore the Spirit ſometimes ſaies, they are children of the Promiſe as *Iſaac* was; ſometimes children born after the Spirit as *Iſaac* was; ſometimes children of the free-woman as he was; now thoſe titles and expreſſions are not given but as ſo diſtinct and different, that they could not meet in one; or as if they did not ſet out one and the ſame thing; but the Spirit rather comes with theſe heaps of titles, the better to lay open his meaning, and in the plaineſt way to ſtoop to the underſtanding of his people; ſo that if they could not reach what he means, when he tells them that they are *children of the Promiſe*; he profeſſes to them, that they are ſuch as are *borne after the Spirit*: and if as yet they cannot ſpell out what he underſtands by this; he goes on, and tells them farther, that they are *Sarahs* children, *children of the free-woman*, even as *Iſaac* was; and ſo he leades them to learn their

their own ſtate, their own happineſſe, even from the ſtate of *Iſaac*, which divine grace put him into; and from *Iſaacs* mercies which the good hand of God did reach forth unto him: therefore now 'tis brought to this, that (as beleevers are called *Abrahams* children, (and *Abraham* proclaimed to be the father of them) ſo now they are all ſaid to be *Abrahams Iſa-*
Gal. 3.16. *acs* (as it were) and as Chriſt himſelf is ſaid to be that one ſeed, that one *Iſaac*, (promiſed to *Abraham*) ſo here each of his members are ſtyled ſo, to ſhew unto them, that the Spirit holds forth equal glorious priviledges to them all and as much to each, as if they were but one; and one *Iſaac* too, the only ſonne which *Abraham* had by promiſe, and in a right way: ſo that, as God the father ſaid concerning Chriſt (the head of his people) that he had but one ſon, and he ſent him: ſo *Abraham* (in a ſenſe) may ſay, that he hath but one ſonne, and that is *Iſaac*, although all believers are his children: for all believers are (as *Iſaac* was) children of the promiſe: they are all as one in the unity of the Spirit, and in Goſpel-priviledges, though as many, as the ſtarres, in the number of them; now then to

come

come down rightly to the work in hand, and to make out with clearneſſe and evidence of the Spirit, that believers are *Goſpel-Iſaacs, Abrahams* children, *Iſaacs* brethren; we may do well to dive into that Phraſe of his, being *borne after the Spirit*: for if we look well here, we ſhall finde the ſumme and ſubſtance of *Iſaacs* bleſſedneſſe wrapt up in it: and abundance of precious and golden Oare in this one expreſſion of the Apoſtle. Gal. 4. 26.

Iſaac was borne after the Spirit, yea, but what is that?

1. *He was free-borne*, rightly, nobly borne.

2. *Borne by Promiſe.*

3. *Borne by an extraordinary power of the Spirit.*

4. *Borne to be Abrahams heire* (who is called the heire of the world)

5. Borne ſo as to be provided for firſt.

6. *Borne in much mercy: borne bleſſedly.*

1. *Iſaac* was ſo borne after the Spirit as that he was free-borne, borne in marriage-union, as a fruit of the marriage-bed, ſanctified: he was borne nobly,

ac-

according to the will and minde of God; he was no baſe ſonne: he was borne of a wife, and not of an handmaid. *Sarah?* did bear him, as with much comfort and joy; ſo with much credit and honour: are not believers *Iſaacs* in this? they are borne of the Spirit: and the *Jeruſalem* which is above, which is free, is the mother of them all.

Gal. 4 24, 25. Yea but what is this *Jeruſalem*, or how are believers *Jeruſalems* children?

I anſwer, this *Jeruſalem* is the Covenant of free grace made by God the Father with Jeſus Chriſt as a Saviour, laid out to us in Goſpel-diſpenſations: 'tis not meant, the Church (as 'tis commonly taken) but the infinite love, and free grace of God, and the glorious way and path of grace, which God takes in Chriſt to make a Church unto himſelf. To clear up this we ſhall do theſe two things:

1. We ſhall ſhew you that this *Jeruſalem* which is above, is not the Church.

2. That it is the Covenant and Goſpel of free grace.

1 It is not the Church: For firſt the Church cannot be ſaid to be the Mother of us all which the Apoſtle affirmes of this

this *Jeruſalem*; for (us all) is all believers; and theſe all make the Church, and are the true matter of it; Therefore we muſt either make the Church of Chriſt to be a Mother to it ſelf, and ſay, the Church is the Mother of the Church, and *Jeruſalem* which is above, is the Mother of *Jeruſalem* which is above; or elſe we muſt ſay, *Jeruſalem* which is from above, holds forth ſomething elſe.

2. *Jeruſalem* here mentioned (if we ſpeak properly) was not before the Goſpel-dayes; in the time of the law there appeared *Mount Sinai*, which gendereth unto bondage, which is *Agar*, the *Ieruſalem* below, the *Jeruſalem* under the law, the *Jeruſalem* that now is under bondage, with her children (ſayes the Apoſtle) that is, with all that ſtuck to that legal adminiſtration then; now in the time of the Goſpel appears *Monnt Sion*, the *Jeruſalem* which is above, coming down and diſplayed by the Goſpel; therefore unleſſe we will ſay, the Church began then in the dayes of the Goſpel, and there was no Church before; we cannot ſay, this *Jeruſalem* above is the Church. Gal. 4 24. Gal. 4 24, 25.

3. *Jeruſalem* (here mentioned) makes up one of the two Covenants: which are the

the two Covenants (sayes the Apostle) now how shall we make them two; if the *Jerusalem* (which is above) make not one of the twain? will one Covenant, and one Church make two Covenants? nay further, how shall we do to make up one Covenant? if we say, the *Jerusalem* above is the Church? I adde, and why not the *Jerusalem* below too? and where then is there one Covenant? when we have turned the two Covenants into two Churches, is there then so much as one Covenant left? and have we not then dealt so ill with the text, as to blot out what the Apostle hath written, and to write in stead thereof (These are two Churches?)

Gal. 4.29.

Secondly, by *Jerusalem* above is meant the rich grace of God in Christ, running into a Covenant, form'd up, and cast into the mould of a Gospel-dispensation; in which dispensation the unutterable workings of the tender love of God, and the unsearchable contrivances of the infinite depth of his wisdom (whereby is made up that glorious policie of Gods own devising, tending to redeem a people wholly to himself) do most sweetly and gloriously appear; and this is that

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Jeruſalem which is above. To make this clear.

1. Conſider that *Paul* calls the Goſpel, the Word of Gods free grace, no leſſe then the ſpiritual mother of the Saints in *Corinth*, when he tells them, that he thorow the Goſpel had begot them to God, to Chriſt; and *Peter* calls Believers the children of the Covenant; and of that Covenant which was made with our fathers, to *Abraham*, &c. Saying, *In thy ſeed ſhall all the Kinreds of the earth be bleſſed*; where by the bleſſed matter of the Covenant there expreſt, 'tis moſt evident that he ſpeaks of the Covenant of free grace; and if Believers are ſaid to be the children of this Covenant, why may not this Covenant be called the mother of them? 1 Cor. 4. 15. Acts 3. 25.

2. The Apoſtle profeſſes, that there were two Covenants (allegoriz'd by *Hagar* the bond-ſervant, and *Sarah* the free-woman) and therefore this muſt be one to make up the number.

3. This *Jeruſalem* is ſaid to be from above. So in the Covenant and diſpenſation of free grace from above: the Goſpel had its riſe in heaven, in the heart, and deep counſels of God firſt; man on

earth did not contrive how to be ſaved; to have the Lambe ſlain (for the ſatisfying of Juſtice, and ſaving of the ſinner,) was no plot of his, but 'twas Gods own way, his own goodneſſe and good pleaſure; his own wiſdom and fore-determined counſel, therefore 'tis called by the Apoſtle the myſtery, and the myſtery hidden from ages and from generations; but now (ſayes he) 'tis made manifeſt to his Saints, and that by the light, gifts and commandment of the everlaſting God, as elſewhere he hath it. This *Jeruſalem* which is from above, ſeems to hold forth the very ſame which the Apoſtle calls heavenly things themſelves, which ſtyle the Apoſtle gives to all that Kingdom of grace which comes by Jeſus Chriſt: all that glorious ſubſtance which was ſhadowed out by thoſe types and ſhadows, which were no higher, no better then earthly patterns of thoſe good things to come; *The Law* (ſayes the Apoſtle) *had only a ſhadow of good things to come:* and not the image of the things themſelves, namely the things of grace, the things of Chriſt, of his Spirit: therefore we never read of the Saints beholding the glory us the Lord as in a glaſſe, till the glory of

Col. 1.26.

Rom. 16. 26.

αὐτὰ τὰ πράγματα.

Heb. 9.13.

Heb. 10.1.

2 Cor 3.18

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diſpenſation of the Goſpel and Spirit was on foot; they might behold ſomewhat of this glory in dark ſhadows, but not ſo as in a glaſſe; for here was repreſented the image of the things themſelves: the things of glory and glorious myſteries of love appearing clearly, through the Cryſtalline glaſſe of the Goſpel, wherein life and immortality is brought to light by Jeſus Chriſt: this is the above-*Jeruſalem*, which is the mother of us all. 2 Tim. 1. 10

4. This *Jeruſalem* (here mentioned) is ſaid to be free: free as a mother to bring forth: free with a fountain-freedom to flow and ſtream out: can this be appliable to be leevers? yet it ſuits excellently, Chriſt in the Goſpel, with the bleſſed Adminiſtration of the Covenant of free grace; *This is the mother of us all*, (ſayes the Apoſtle) *whether Jews or Gentile-believers*; it hath a reach beyond the bounds of *Judea*, even to the ends of the earth, that they might ſee the ſalvation by Jeſus Chriſt: therefore the Apoſtle comes in with a (for it is written) to prove it, *Rejoyce thou barren that didſt not bear*, (that is, Jeſus Chriſt in the wombe of thy ſoule,) *break forth and cry thou that* Gal. 4. 26, 27.

didſt not travell, &c. he ſpeaks now to comfort the Gentiles: and marke how he does it, not by any earthly bleſſing he promiſes to them; but by the Goſpel comming amongſt them, and by making many to beleeve in thoſe Nations, who (ere the dayes of the Goſpel) ſat in darkneſſe, and were barren of the light or knowledge of God and of Jeſus Chriſt: yea farther for their incouragement, he promiſes them, that there ſhould be more believers even amongſt them (that were ſometimes deſolate, without God, without Chriſt, without an husband) then amongſt the Jews that were married and wedded ſo to their legal husband: ſo that it's moſt evident that a believer, a Goſpel-believer hath ſuch a mother as the Goſpel is. A believing ſoul is not born carnally of the legal mother: the letter converts not any: it ſpeaks death, not life: did you never hear a believer ſay with *Paul* (nay did you ever hear any other voice from him, then this) I obtained mercy, and it pleaſed God to reveale Chriſt in me: and by the grace of God I am what I am: and I believe that through the grace of God in Jeſus Chriſt I am, and ſhall be juſtified from all my

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ſins; and by the ſame grace have beeh, and ſhall be preſerved unto his everlaſting Kingdome?

Secondly, *Iſaac* was borne by promiſe; God did once and again tell *Abraham*, he ſhould have a ſon: he ſpeaks it to *Abraham* oft, and and then to *Abraham* and *Sarah* too, or at leaſt in *Sarahs* hearing; but this is not all, that *Abraham* ſhall have a ſon; but he ſhall be an happy ſon too. Gen. 15. 4. and 17. 16, 19. & 18. 10.

1. Such a ſonne in whome all the Nations of the earth ſhould be bleſſed: he ſhould be ſuch a ſonne, that ſhould have a mighty ſeed as the ſtars for number: and a bleſſed ſeed (he means) in and by that ſeed of his Chriſt, many ſouls ſhould be bleſſed. Gen. 12. 3. & 22. 18. & 15. 5.

2. Such a ſonne that ſhall be born at ſuch a time, at a ſet time, *at the time appointed; according to the time of life, will I returne unto thee* (ſayes God) *and Sarah ſhall have a ſonne.* Gen. 17. 21 & 18. 14.

3. All this is promiſed notwithſtanding *Abraham* himſelf ſayes to God, *O that* Iſhmael *might be the heir*! O that *Iſhmael* might live before him! but God ſees *Abraham* to be carnal, and too too low in this requeſt of his: therefore God Gen. 17. 18.

replyes, and ſayes, *Sarah thy wife ſhall bear thee a ſonne indeed; and thou ſhalt call his name* Iſaac; *and I will eſtabliſh my Covenant with him for an everlaſting Covenant, and with his ſeed after him*: 'tis as much as if God ſhould ſay, *Abraham*, I am in earneſt, when I tell thee *Sarah* ſhall bear thee a ſonne: ſhe ſhall indeed bear thee a ſon: Is there any thing too hard for me, *Abraham*? thou canſt ſcarce tell how to entertain and give credit to theſe tidings, but I will ſpeake it again, and adde an indeed to it; that ſo there may be no room left in thy heart for any doubtings in this buſineſſe.

4. *Iſaac* is promiſed timely, ere *Iſhmael* is born. Though *Iſhmael* is in the world before *Iſaac*; yet *Iſaac* is in the word before him: now here is much of the glory of the Goſpel in all this: Chriſt himſelf, the Angel, the Meſſenger, *the Mediatour of the New Covenant*, he is

Gen. 15. 4.

1. Promiſed oft moſt clearly and ſolemnly: *The ſeed of the woman ſhall bruiſe the Serpents head: Behold, a virgin ſhall conceive, and bear a ſonne, and ſhall call his name Immanuel.*

Iſa. 7. 14

2. Jeſus Chriſt is promiſed as a farre greater, as an higher bleſſing then ever God

God gave before: *Behold the dayes come that I will make a New-Covenant,* (ſayes God) *not according to the Covenant I made with their fathers, &c. which Covenant they brake; but this is the Covenant I will make with the houſe of Iſrael in thoſe dayes,* (ſaith the Lord) *I will put my laws into their mindes, and in their hearts will I write them, &c.* Now God would in this adminiſtration, not write upon tables of ſtone any more, but upon the fleſhy tables of the heart: now he would bleſſe them indeed; Now his people ſhall have ſubſtance, ſhall have Spirit; ſhall have true grace given; ſhall have true light ſhining in their ſoules for their eternal good. Heb. 8. 8, 9, 10.

3. As God ſpeaks of a time, a time of life, a ſet time, wherein an *Iſaac* ſhould be born; ſo he tells us of a fulneſſe of time when Chriſt was ſent, and the Covenant of grace adminiſtred; and behold, in thoſe days and at that time, ſaith God, &c. Gal. 4. 4.

4. Yet farther, when we were ready to plead for an *Iſhmael*, and to ſay, O that *Iſhmael* might live before thee! when we would be *Moſes* his diſciples; when we would have our own works to ſave us, and our own righteouſneſſe to ſtand; yet then ſhall Chriſt come down from hea-

ven, and bring with him the New-Covenant (abounding with free grace and truth) he ſhall have it in his hand, *nay put it into the hearts of his people; when we were without hope and could not believe.*

Micah 5.2. God ſayes, the *Shiloh* ſhall come; and in *Bethlehem* ſhall be born ſuch a prince, who ſhall govern his people *Iſrael*, well then may a believer ſolace himſelf, and ſit down triumphantly in all this, and ſay, I am a childe of the free-woman.

5. Yet farther, as *Iſaac* was promiſed before *Iſhmael* was born; ſo the Goſpel in the beginnings and firſt words of it was before the law in its Adminiſtration; and therefore cannot make void any promiſe of God; and therefore ſhould not leſſen a beleevers comfort, nor ſhake him in his faith about Jeſus Chriſt; for although the law appears firſt in its Adminiſtration; yet the Goſpel in the promiſe is the elder by 400. years: and there-

Gal. 3. 17. fore the law cannot make void the power or comfort of the Goſpel in any ſoul: for if the Goſpel (which is the elder) makes not void the law, becauſe Chriſt (the all in the Goſpel) fulfils and ſatisfies the law: how much more then ſhall not the law leſſen or weaken the Goſ-

Gospel which was so long after; and which was added because of transgressions, as a severe school-master by sore stripes to keep transgressors under?

Thirdly, *Isaac* was so born after the Spirit, as that he was born after an extraordinary power of the Spirit; *Abrahams* body was dead; *Sarahs* womb dead; both dead with age, and therefore irrecoverably dead, in a way of nature; and yet *Sarahs* barrennesse ceases, when it ceases to be with her after the manner of women: so that *Isaac* is begotten, conceived, born, and all out of death (as it were) where there was no likelihood in nature, nay an utter impossibility in that regard, when God does it, and *Sarah* bears a sonne; therefore the Apostle (speaking of *Abrahams* faith in this thing) sayes, that *Abraham* believed above hope, and against hope (that is, in a naturall way) that he should have an *Isaac*, and be the father of many nations in him; and of *Sarah* it is said, that by faith she received strength to conceive seed; 'twas not by the power of nature; but it was by the power of that grace of faith, whereby she accounted him faithfull that had promised; for we may observe, that she was barren whilest

Rom. 4. 18, 19.

Heb. 11. 11

whilest she was young; and how was she then likely to conceive, when once she was past age? so that 'twas *Abrahams* faith, and 'twas *Sarahs* faith, that had such a stroke in the begetting and conception of an *Isaac*; such *Isaacs* are Gospel-believers; not only in their glorious head Jesus Christ, whose conception was miraculous (not in this, that the womb of *Mary* was dead) but in this, she had received no seed of man to conceive by; & therefore she must believe in a conception according to the word spoken to her) but also in this, that they have dead wombs, and barren hearts; hearts that have no power to conceive a Saviour, to receive the seed of the Spirit; hearts wherein dwels no good; yet doth God make by his Spirit these barren wombs to conceive and bear, to have Christ formed in them; and those dead hearts to live, and to live fruitfully; hence the Apostle tells the saints, that the very same power, that raised up Jesus Christ from the dead ('twas no lesse) had come down upon their spirits, and had brought them to beleeving.

Eph. 1. 19, 20.

Fourthly, *Isaac* was born so after the Spirit, as that he was born to the greatest priviledges; he is a childe of promise;

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he is *Sarahs* (the free-womans) ſonne; he is *Abrahams* heir (unto him *Abraham* gave all he had) he is an heir of God, God himſelf (in Chriſt makes a Covenant of free grace with him; my Covenant will I eſtabliſh with *Iſaac* (ſayes God) he never ſpake ſo to *Iſhmael*; but *Iſaac* is made the heir to all the unſearchable riches of the Covenant; to all that glorious wealth; and are not all believers ſo too? does not God to theſe give the priviledge of being the ſonnes of God? is it not Gods minde and will, to have them endowed as his children, honoured as his children, walk as his children, be glorified as his children? does not God ſay to theſe *Iſaacs*, All is yours: *Iſhmael* hath many bleſſings ſuch as they are; but an *Iſaac* hath all: *Iſhmael* hath no good thing (I mean) that which is truly ſavingly good, but from *Iſaac* he will withhold no good thing; the pearl, the gain; the Chriſt; the matchleſſe and incomparable things of glory, yea, what not in him? 'tis for believers, for lovers of Jeſus Chriſt, that there are ſuch things laid up, as eye never ſaw, not ear ever heard, nor ever entred into the heart of man to conſider; this is the portion of

Gen. 24.36.

Gen. 17.21

Joh. 1.12

1 Cor. 3.22

Pſa. 84.11.

1 Cor. 2.9.

thoſe

thoſe that fear God, and beleeve in him.

Fifthly, *Iſaac* is ſo born after the Spirit, as that the Spirit provides for him ere he is born. God promiſes to give to *Abraham* the land of *Canaan* for a poſſeſſion, and to his ſeed after him, when as yet
Acts 7.5. he had no childe; before *Iſaac* was conceived in the womb: God had laid in before by promiſe, what the unborn *Iſaac* ſhould poſſeſſe. Such is the precious way of the love of our God towards his peo-
2 Tim. 1.9. ple; grace was given them in Chriſt, before the foundation of the world was laid: God in his infinite love, laid up a glorious alſufficiency of ſpirituall fulneſſe in Jeſus Chriſt; and did (as 'twere) ſay to him, Take all this; beſtow it upon thy members when time comes; give gifts to them; diſperſe abroad to thy poor ones; let them receive from thy fulneſſe, even to their filling, to their ſatisfaction; to their ſalvation.

Sixthly, *Iſaac* is ſo born after the Spirit, that he becomes a bleſſing, and a great one too: his parents have much comfort in him, and by him: *Abraham* laughs
Gen. 17.17 (when the Lord told him that *Sarah* ſhould bear him a ſonne) and ſayes in his heart, Shall a childe be born to him that

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is an hundred years old? and ſhall *Sarah* that is ninety years old bear? *Sarah* (when ſhe beares it) ſhe laughs in her heart too (ſaying, After I am waxed old, ſhall I have pleaſure, my Lord being old alſo? they both laugh and are exceeding glad at the newes: his name muſt be *Iſaac*: ſuch a name that may ſignifie their great joy: God made them to rejoyce, therefore *Iſaac* is the fitteſt name for him, and ſo he ſhall be called: now *Sarah* ſays, God hath made me to laugh, ſo that all that hear will laugh with me. At *Iſaac's* birth there was great joy, whilſt he ſuckt, *Sarah* was not a little glad. Who would have ſaid unto *Abraham* (ſayes ſhe triumphingly) that *Sarah* ſhould have given children ſuck? for I have born him a ſonne in his old age. When he was weaned, there was much joy: *Abraham* makes a great feaſt the ſame day: ſtill *Iſaac* was a comfort to them in his carriage, he is no trouble-houſe: no mocker, no ſtubborne, or diſobedient one; he breeds no jars, no diſcontents; he behaves himſelf exceeding lovingly, lowly, and amiably: Such *Iſaac's* are believers, they are children of the free-woman, they are a bleſſing to all that relate to them

Gen. 18. 12.

Gen. 21. 3 6, 1.

Verſ. 7.

Verſ. 8.

them: to all that have to do with them:
Ezek. 34. 26. *I will make them* (saies God) *and the places round about my hill, a blessing:* they are not so in themselves, no more then others; but God makes them so by his Spirit: *the remnant of* Jacob *in the midst of many people is as a dew, but 'tis from the Lord they are so*: they could never else be *as the showers upon the grasse, that tarrieth*
Micah 5.7. *not for man, nor waiteth for the sonnes of men. Blessed is the womb that bare thee,* (cries a woman to Christ) *and the paps that gave thee suck*: and surely 'tis a blessed womb (even the grace of the Covenant) that bears a believer; and they be blessed paps, even the paps of consolation that he sucks. Jesus Christ makes them a blessing to themselves: a blessing to his name: their walk lies in the valley
2 Chron. 20.26. of *Beracah*, in the God-praising, and God-blessing valley: here their delight is: they are a blessing to others: to those that are round about them, they are as the dew to the grasse, as the showers to the earth. Oh! what a world would this be, what a dry, barren, empty, fruitlesse earth, if there should be never a believer in it? the children of the free woman, they are children of blessings;

children

children of wiſdome; children of peace; they are not the Common-wealth-diſturbers; nor the pariſh-diſturbers; nor the family-deſturbers; theſe are the *Iſhmaels* of the world, who hate the faithfull, and godly, and peaceable *Iſaacs*; thoſe whoſe hearts are full of ignorance and malice, theſe are the troublers; theſe make all the diſturbances, by their luſts, follies, furies; whileſt the Goſpel-*Iſaacs* are ſons of peace, are for peace; ſtill endeavouring the bleſſed welfaire of poor ſinfull, and miſerable creatures, who do nothing but ſinne againſt God, and multiply miſchiefs upon themſelves. Thus we are now come thorow all the particulars tending to clear up this truth; our aime in all this, is the ſetting up of a Chriſt, the exalting of him, who thus highly advances his Chriſtians, his members; what is all this? wherefore are theſe things by a divine hand ſo recorded? but that we might ſee, how God even of old (though darkly, & ſo as few ſaw or heard it) gave out the free, princely and royall priviledges of his *Iſaacs* in all ages; that as God did well know, the ſhame they ſhould undergo for him; ſo he did withall foretell, the glory they ſhould have by

by him; that by this latter, they might have some blessed supports in their spirits against the burden of the former; and O what an unsearchable depth of divine wisdome lies here at the bottome of all this? O the infiniteness of this light; which so sweetly, and perfectly manages all these mysteries, types and allegories; as that they are made to run most pleasantly into a Gospel-channel; and freely to flow into every believers bosome, that they might be there, as a well of water, springing up into everlasting life. 'Tis more then a wonder, to see mercy set out so many wayes, and yet so rarely in all; to see a very mist produce such a shun-shine; to see one *Abraham*, one *Sarah*, one *Hagar*, one *Ishmael*, conteining in them such a depth of divine righteousnesse, light and love. O believers! be instructed; you have a God, that can advance self, him and his, by unknown ways that can reveal hidden Counsels, not only those of your hearts, but of his own; be instructed (I say)

1 To open your eyes and behold your God with admiration: fall down before him: here see a God, even your God at work: and at such work, as that he causes

cauſes light to ſhine out of darkneſſe: here God appears: light ſhines: glorious things be made out of low beginnings, made out of poor nothings (as it were) God ſpeaks of you negatively, and ſayes, You are no *Iſhmaels*: he ſpeaks of you affirmatively, and ſayes, You are *Iſaacs*, children of the free-woman: and Oh what precious extracts, what rare things the Spirit fetches out hence: here is honey out of the rock: here is oile out of the flinty rock: here is a goodly, a glorious roof, built upon this foundation: here is nothing but golden oare, precious pearles, the rareſt jewels: go to work then, ſend thy ſpirituall eyes abroad, here is worth enough: here are glitterings and ſparkles of glory, darted forth from him, who is the brightneſſe of his fathers glory: ſee, and ſay, Oh the depth of his wiſdom! whoſe very fooliſhneſſe (that which the world accounts ſo) is wiſer; is incomparably, infinitely beyond all the wiſdome of the wiſeſt men that are in the world, and of the world.

Secondly, ſee thou believing ſoul, the Goſpel is no new thing: 'tis very Ancient, many a year, yea many an hundred years was the ſubſtance of it in the world, ere

God made it up into a compleat forme, and called it the Goſpel, or miniſtration of the Spirit: the Lord himſelf ſo ordered it, that no ſooner was an *Iſaac* promiſed; no ſooner was an *Iſaac* born; but (even then) did he ſowe the ſeed of all this crop, lay down the myſtery of all this light: ſo that we may (even in this ſenſe) ſay, *Light is ſown for the righteous*; & that many years ago: for the righteous in this very age: ſo that we may ſay, Others have laboured, & we have entred in upon their labours: light, Goſpel-light was ſown here in *Iſaac*: nay in the very words of *Sarah* (*Caſt out the bond-woman & her ſon, &c.*) which now ſprings up, and is brought forth by the Apoſtle, for every believer to ſee by. It may well be called the ever-
Rev. 14. 6. laſting Goſpel, which hath had ſuch ancient veines to run in; ſo that each age hath had a ſprinkling of it at leaſt: an everlaſting Goſpel indeed, which hath ſtood up in all generations, in an open defiance of all oppoſition: and could never be quite extinct, no not by Antichriſt himſelf (that angel of darkneſſe.) 'Tis moſt true he hath uſed (for the putting out of this light) all his cunning fetches, broacht all in falſe doctrines, and raged

raged with bitter malice (backt with much power, and all his power exerciſe with much eagerneſſe, in the perſecution of the light of Jeſus Chriſt:) yet (I ſay) the Spirit tells us of an everlaſting Goſpel, and of the bleſſed breakings forth of this light, when Antichriſt hath done his utmoſt; yea the Goſpel ſo breakes out again as that it diſcovers the darkneſſe of all Antichriſtian wayes; and ſo ruines and deſtroyes them. If then *Abraham* had the Goſpel preach't to him, in his time: and the Goſpel breaks out again after Antichriſts time: certainly 'tis no leſſe then an everlaſting Goſpel, which thus revives (like the two witneſſes) and outlives all lies, errours, and oppoſitions. Gal. 3. 8.

Thirdly, let the lovers of Chriſt ſee that Goſpel-liberty was in the world, before Legal bondage: the Covenant of free-grace was (in the ſubſtance of it) enjoyed by believers, ere the Covenant of works was enjoyned unto the Iſraelites in the wilderneſſe; the Goſpel hath the ſtart of the law, and is the elder; and therefore the Apoſtle concludes this, that the law could never make void the Goſpel, nor make any promiſe of God there- Gal. 3. 17.

in is null, and of none effect: for this Covenant of free grace was confirmed of God in Chriſt, in the dayes of *Abraham*, (which was four hundred and thirty years before the law was given) and therefore the law which came ſo long after, could not aboliſh or null the leaſt piece of this Covenant; or give any ſoul cauſe to be ſhaken in his faith about the truth of the Goſpel in any particular of it. God was pleaſed in *Abrahams* dayes to let this ſhun ſhine forth a little (the Goſpel was preach't to *Abraham*) and then he claps it up again for a while: he clouds it, and draws the vail of the Legal Adminiſtration over it; and thus he kept his people under the vail of legal Adminiſtration, untill the full time came that it ſhould be rent: untill the time of light and reformation; and then the Goſpel (like the ſummers Sunne) breaks forth, diſſolves and clears up all theſe miſts; and now the Apoſtle ſayes, *that the grace of God, that brings ſalvation, hath appeared*; whereas before, a temple appeared; *Aarons* high prieſt-hood appeared; ſacrifices and legal obſervations appeared: now grace appears; not ſhadowy grace, but ſaving; not grace in the type, but grace

Gal. 3.8.

ἡ χάρις τοῦ θεοῦ σωτήριος.

Tit. 2. 11.

grace in the ſubſtance; that grace which brings ſalvation along with it; that grace which clearly ſhews a Saviour indeed; that grace which is all-Saviour (as the word notes.) Now the infinite wiſdome of God ordered things ſo, that that very grace of God (which was deſigned ſo fully to appear, at the end and aboliſhment of the Old-Teſtament-Adminiſtration) ſhould in *Abraham's* dayes (long ere the Legal Adminiſtration ſet foot in the world) clearly and ſweetly ſparkle forth. and diſcover ſome glimps of its ry; God himſelf ſhewing by theſe dawnings what a day of clear light was coming; and by clapping up this light again, how equal it was for him to do what he would with his own grace; and how juſt 'twas for him, to give out ſuch an Adminiſtration, which carried in it the face of juſtice, rather then of mercy. And ſo the Lord added the Law, becauſe of tranſgreſſion, untill the time of reformation, till the ſeed (that is, Chriſt) ſhould come, to whom the promiſe was made, (that is, the promiſe of the Goſpel-Spirit and Adminiſtration.) Gal. 3. 19.

Fourthly, ye choſen ones of God, Behold this; God loves that you ſhould ſee your

priviledges, that you should carry them in your heads, hearts, memories; the things of glory laid up for all (who love
1 Cor. 2. 9, 10. Jesus Christ) these are hidden from the world, from the eye, eare and heart of all meere natural men; But (sayes the Apostle) God hath revealed them to us by his Spirit; And marke the reason; for the Spirit searcheth all things, yea the deep things of God; that is, he searcheth all things for us, he findes them out for us; the Spirit that is in us searcheth and revealeth these deep, and these glorious things. We of our selves are as blinde as the world is, but we have received that Spirit which is a Spirit of light, and of light in the deep things of God; a Spirit which unfolds the Mysteries of the Father and of the Sonne unto us; which (with the greatest sweetnesse & clearnes) interprets the minde, love, and will of God unto us; wherefore does he search them out, but that he might bring them into us? not for himself, but for us (if we beleeve) does he search, does he reveale these spiritual, glorious and eternal things. Shall I hide from *Abraham*
Gen. 18. 17. (sayes God) that thing which I do? this is Gods language to all his *Isaacs*. If you

are

are Children of the free-woman, you ſhall know it; you ſhall know it from him; he will tell you ſo; it ſhall not be concealed. If you are called, you ſhall know what is the hope of your calling; what your foundation is, what your riches, what your inheritance is. You may lay in this, as *Jonathan* ſometimes ſaid to *David* of his father *Saul*; Behold my father will do nothing either great or ſmall, but that he will ſhew it me; he will uncover mine eare (as 'tis in the text) and I ſhall know it; ſo will God uncover the eares of his people, and unvaile their eyes, that they ſhall know themſelves to be his Children, his heires, heires with Chriſt, fed byhim, and made for ever glorious with him. Oh it is a bleſſed Spirit of light and love that guides you! And let me ſay to you, Behold, behold what he now layes before your eyes: he tells you, ye are as *Iſaac* was: Happy Children, who have ſuch a Father as *Abraham* was, to be a patterne for your faith, and ſuch a Father as God himſelf is, to be a worker and ſtrength'ner of your faith. Will you not open your eyes? Awake ye that ſleep, ariſe, look abraod, ſee your ſelves Children of the promiſe,

Eph. 1.18.

1Sam.20.2

Rom 8.17

of the Covenant, and of the free-woman. Hath God (even your God) caſt it ſo, that you are Goſpel-*Iſaacs*, and will you let the vaile be upon you, and be betwixt you and your God, you and your Chriſt, you and your priviledges? no, no; off with all Scales that blinde you, that ſo darken the Myſteries of heaven, & leſſen the very love of God in your eyes.

Fifthly, ſee here ye Saints of the moſt high, the Spirit of God preſents before you nothing but liberty, but freedome, and that in the beſt ſenſe too: You are free as *Iſaac* was: you have a freedome purchaſed: a freedome Spiritual: a freedome moſt delightful, moſt profitable, moſt contentful, and moſt glorious: an abiding freedome. God puts upon you nothing that is a burden in it ſelf, or ought to be ſo to you: his commands are not grievous: his grants, his gifts, his endowments, how joyous be theſe? and theſe are they the Spirit ſets before you. Jeſus Chriſt when he ſpake to thoſe Jews (that were both under inward and outward captivity) he draws them to hear and believe by this great argument of Liberty: *Ye ſhall know the truth, and the truth ſhall make you free*: and for the great encouragement

Rev. 2. 24, 25.

Joh 8. 32.

ragement of ſervants (which are ſaints) the Apoſtle hath this, *He that is called in the Lord, being a ſervant, is the Lords free man.* 1 Cor. 7. 22. Now he hath propoſed enough for the eye of ſuch a beleever to faſten upon: *what a free man,* (might ſuch a ſoul ſay) *and the Lords free man too?* Oh wonderfull! whither hath my God brought me? out of what bondage? the worſt of bondage, into freedome? the beſt of freedome, what? am I now the Lords free-man, that was ſometimes ſins ſlave? am I now free in the account of God, that have ſinn'd ſo much againſt God? am I now free in my own conſcience, from that burden of guilt, that no ſoul ever yet could bear? am I now free to ſerve my Lord acceptably, free for Chriſt my Saviour, who by the corruption of mine own heart, did nothing but provoke a Saviour? Oh what a Paradiſe is my ſtate, is my freedome? how pleaſant is this voice to my ſpirit, (Thou art the Lords free-man? thou art the free-womans childe, thou art free indeed: the world is free, but 'tis in their own thoughts, and in ſhew at beſt: God calls them children of the bond-woman, children of the devil, how ſad is this? theſe

be

be black dismall titles: what do these make out lesse then this, that the whole world lies in wickednesse; that the whole world is a thorow-slave to hell? for mans lust within, answers Satans lust without, and so the match of the highest rebellion is easily & readily made against God. Oh, what bondage is here? what sinne? what misery? but you are free, ye walkers after the Spirit, ye children of the free-woman. View your own freedome, and your blessednesse in it. You cast your eyes upon tryals, upon temptations, upon the troubles that befall you; but do you not forget (in the mean space) the exhortations of God to you? do you not forget what the Father calls you? how he deals with you? what glory he sets before you? Oh be not cruel to your selves, whil'st God is gracious! Oh let not whores and harlots (I mean your own unthankfulnes and unbelief) devour your portion! Oh let not your sin waste, let not your sin consum what your Father gives! Oh suffer not your lusts to live riotously upon that, which you should live with much holines, joy and comfort upon! but say ye, (yea do more then say so, let your souls speak it) We are of God: born of him, made free

free by him; we are his, we are bought, we are paid for; we are brought into his marvellous light and liberty, therefore we will not be ſervants to men, or ſlaves to ſinne: we will not be weary of well-doing: we will not call any command of Chriſt a burden, or account any priviledge of his ſmall: we are children of the free-woman, as ſuch children we deſire to live, and as ſuch (we hope) we ſhall die. O our God, call us up to this mount; feed us with this bread: give us ſtrength, give us freedome in thy ſelf againſt our ſelves, our enemies; and for thy glory; and then ſhall we ſuit with an *Iſaac*, as to practice to thy glory like as we are, as *Iſaac* was, in reſpect of priviledge (through thy goodneſſe.)

6 We may behold here, how blinde, droſſy & ſinful the judgement of the world is, as concerning the ſaints: how ſcornfully are theſe looked upon, as poor, baſe, contemptible creatures, of all men the moſt miſerable: the ſpirit of the world cries them down, as not worthy to be conſidered under any other notion, then of being the off-ſcouring of all things: if there be any droſſe (ſaies the world) they are the droſſe: if there be ill; they

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We are ἄτιμοι (sayes the Apostle) we have no honour, we are reviled, persecuted, blasphemed, we bear nothing but ill, 1 Cor. 4.11,12,13. *we are no lesse then περικαθάρματα τοῦ κοσμοῦ, the very dirt of the world, and πάντων περίψημα, the excrements of all things.*

Let these heare what David *sayes,*

תאלמנה
ושפתי שקר

Let lying lips be put to silence, who speak in their pride and contempt gainst the righteous.

are the ill: if there be any plague in a whole countrey, any pestilent fellows; they are the men. But, what have the righteous done? or where are the eyes or ears of these men? Did God ever proclaim, what they proclaim? did truth it self ever speak so of the righteous? did ever any word of the least disgrace fall from the mouth of God as touching these? no, no? God himself pleads for them, gives them his own stamp, his own image, puts his name upon them: these shall be sure to be a crown of glory in his hand, a people of love in his heart: these are his dear *Isaacs*, his pleasant children: children of *Abraham*, children of the promise, children of the Prophets, children of the Covenant: these are children, born after the Spirit, by the power of that divine will and love: these are his jewels, his sheep, his heirs, the

Jer. 31.19.

Acts 3.25.

the only heirs and poſſeſſors of all good. This is the voice from heaven: the Lord ſpeaks of them as ſuch who are one with him; as ſuch who partake of him: as ſuch who are crowned by him, and made up into the perfection of an everlaſting ſtate of bliſſe and glory in the end. Minde this ye haters of the righteous, and think ſadly upon that of *David, Evil ſhall kill the wicked, and they that hate the righteous ſhall be deſolate.*

we have found this man λοιμὸν, a very peſt or plague: Tertullus *ſpeaks it of Paul.* Acts 24. 5.

Seventhly, will you know the reaſon why believers are ſo perſecuted by the wicked? why, here 'tis: theſe are *Iſaacs* born after the Spirit: unbelievers are not ſo: they are born after the fleſh; they are children of the ſtrange-woman, of the bond woman: they are of another ſeed: a degenerate brood, fill'd up with the ſerpents poiſon, even to the brim. Hence 'tis that theſe *Cains* ariſe to ſlay their brother *Abel.* As ſouls are born, ſo they live, and act; if they be born only after the fleſh, why then they work, and walk after the fleſh; then are they buſie againſt the new-born babes, (ſuch who are born after the Spirit) 'tis now ſo (ſaies *Paul*) even as it was in *Abrahams* dayes: the world is not amended: why, what

וְשֹׂאנְאֵי צַדִּיק יֶאְשָׁמוּ׃

Pſal. 34. 23

was

was done then? why, there was an *Iſhmael* (after the fleſh) perſecuting an *Iſaac* (born after the Spirit.) I look upon *Iſhmael* as the worlds pattern, as the great and generall type of the wicked in after-ages. *Iſhmael* ſhewed what the world would do, as well as *Iſaac* repreſented the ſtate, wayes and actions of the ſaints in the time to come: ſo that I conclude (when I hear and ſee, *Iſhmael* perſecuting *Iſaac*) that this will be the very track and path of the wicked; they will be in their malicious and envious purſuit of thoſe, who are born after the Spirit: ſo that perſecutors there are and will be, (ſaies the Apoſtle) and who are theſe? even ſuch as are born after the fleſh; perſecuted there are and will be, and who are theſe? even ſuch as are born after the Spirit. *I know* (ſaies Chriſt) *ye are Abrahams ſeed, but ye ſeek to kill me, &c.* as if he ſhould ſay, I grant you are *Abrahams* ſeed after the fleſh, but do your actions ſuit with that birth-right-priviledge? you are *Abrahams* ſeed, but 'tis only after the fleſh you are ſo; do you not know that *Abraham* had an *Iſhmael* as well as an *Iſaac*, and are not you children of the bond-woman

Gal.3.29.

Joh.7.37.

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(in a Goſpel-ſenſe) and not of the free? Therefore our Saviour concludes (however he had granted before, that in a ſenſe they were *Abrahams* ſeed) that they were not the children of *Abraham* (in the right and the beſt ſenſe) and this concluſion he builds upon this bottome, they followed not his ſteps, they did not his workes: ye ſeek to kill me, a man that hath told you the truth; *Abraham* never did ſo: he loved truth, he wrought righteouſneſſe, he delighted in me: he rejoyced to ſee may day, &c. But you are angry and troubled, you grieve, you vex, you chafe, you ſeek to kill me: *Abraham* ſaw my day, and was glad: he ſaw it by faith, did beleeve, was fully perſwaded in his heart that I would come as a Saviour into the world: but you neither ſee nor believe that I am he: you are not *Abrahams* ſeed: he was the father of the faithfull; but you are not faithful, you believe not, therefore you are not of that ſeed: you are very *Iſhmaels*, you are as he was, and you do as he did, and when will ye do otherwiſe unleſſe the truth makes you free? Verſ. 39. Verſ. 40.

Secondly, what a ſtrong perſwaſive is here, to unbelievers now to ariſe, to be up

up and comming to Jesus Christ? he will make thee a Gospel-*Isaac*, though a Gentile, an *Ishmael* (after the flesh) ere thou didst come; do not stand off then higling, dodging, delaying, excusing thy self, and pleading against a Saviour. Do not cry, Yet a little while, a little slumber, a little sleep, when Jesus Christ calls thee; canst thou come too soon out of sinne, death, and confusion? Is it better to be under wrath, then to be delivered from it? dost thou chuse a wilde wilderness, before a blessed Paradise? Is it better to be in the market-place of the world, and of thine own heart idle, and affamisht, then be in Spiritual and heavenly places feeding, feasting and satisfied? will it content thee better to be a wilde *Ishmael* after the flesh, then to be a dear childe of God after the Spirit? Oh consider the truth of thy Spiritual state, whilst thou art an *Ishmael*! here is nothing but flesh, and sinne, and shame, and punishment: is it any priviledge? is it any thing lesse, or better then hell it self to be
Joh. 8. 34. the servant of sinne? Oh hear what Christ sayes to such a soul! he layes down before thee two notable things;

1. He proves that such a one, such an unbe-

unbelieving ſoul, is the ſervant of ſin, and that by his committing or doing of ſinne. He that commits ſin (whoſoever he be, what priviledges ſoever he hath) he is ſinnes ſervant (asmuch as if he ſhould ſay) he is the veryeſt vaſſall in the world: heis under the worſt Lord, the greateſt Tyrant, and therefore he is the baſeſt ſlave.

2. He goes on then, and proclaims his doome: a ſervant, (ſuch a ſervant, ſuch a ſinner, ſuch a doer of ſin) abides not in the houſe for ever: a ſon does, for he is an *Iſaac*, but a ſervant does not, for he is an *Iſhmael*. But may not an *Iſhmael* abide in the houſe? No, (ſayes Chriſt) he is a ſervant. No, (ſayes the Apoſtle) he is the ſonne of the bond-woman; and what ſaith the Scripture? Caſt out the bond-woman with her ſonne; for the ſonne of the bond-woman ſhall not be heire with the ſonne of the free-woman. The ſervant muſt not inherit, he is no heire, (ſayes Chriſt) caſt him out: Jeſus Chriſt grants this, that the ſervant may be in the family in ſome ſenſe; but he denies him Verſ. 35. Gal. 4. 30.

1. His abiding in the family. The ſervant ſtayes only for the time he is hired,

and then he is gone.

2. He denyes him filial uſage: he ſhall not be uſed as a ſonne, whileſt he is there: he ſhall not have that love, reſpect, familiarity, freedome, as the ſonne hath in the family.

3. He denyes the ſervant an inheritance with the childe: he ſhall not be a coheir with ſuch a one. Now put all theſe together, and Jeſus Chriſt ſeemes to ſpeak thus to theſe ſinful and ſlaviſh ſervants (and to every unbeliever in them) you may (though you be but ſervants) ſeem to be planted in the family of my father; but you ſhall have this credit but a while: you may feed much carnally upon your outward priviledges; but you have not the love of God in you. You have no ſuch experiencies of my love, or impreſſions of my free-grace, or ſhinings of my countenance upon your ſouls, as my children have. You ſinne againſt me, and as long as you provoke the Maſter you may well expect or fear his wrath; you ſhall have no inheritance, who are but naturall *Iſraelites*, under ſpiritual bondage, with thoſe who are Spiritual *Iſraelites*, brought out of bondage. This doome our Saviour holds forth to ſuch poore crea-

creatures as ye are; that as you now cast off God, and shew your selves to be servants of sin, so the time will come, when God will cast off you; and be assured that there shall be no abiding for any soul in this family, in whom the word of God abides not. Trust not (sayes Christ) in your priviledges, boast not that you are of Gods family, this (in a sense) I can grant to you: only this I say, you are only so in his family, as *Ishmael* was in *Abrahams*: This is the most, this is the best, that can be made of your condition: a poore happinesse (the Lord knows.) What did *Ishmael* gain? what advantage was it to him, when he must not abide there? was it any joy or blisse to have this doome put in execution, Cast out the bond-woman with her sonne? Nay, what misery was not coucht in this, wherein he is denyed all that fellowship and heirship, a childe may challenge, and shall never be denyed it? but to an *Ishmael* it shall never be granted: he abode not in the house, and you shall not (sayes Christ.) Oh t'was a rousing, an awaking voice, for Jesus Christ to come and tell them, that they should be cast out, that their misery and de-

struction was comming, and that there would be a quick dispatch of all mercies, comforts, priviledges, they so much boasted in. Therefore ye fooliſh ſouls, delude not your ſelves, let not vaine hopes flatter you; be not carried away with the ſtrength of deceivableneſſe, that is in you. You have no abiding, (ſayes Chriſt) he means not here below, who hath any continuing City here? but no abiding in the enjoyment of any good, no abiding in priviledges or comforts, either here or hereafter: *the Saints* (as they expect) ſo *they have an abiding City to come, though they be as ſtrangers here*; but where is your abiding ſayes Chriſt to theſe, have you any, declare it if you can? where is the mercy that ſhall not be cut off from your mouth? where is that piece of the world, which is not paſſing away out of your hands? the ſervant abides not in the houſe, this I profeſſe as the Maſter of this family, and what will ye do when you be caſt out, as wicked ſervants? Oh that this voice might ſink into the heart of unbelievers! that as ſin, their ſin hath reached heaven itſelfe in provocation; So this call might reach into the conſcience of theſe for their converſion;

Heb.13.14. The Saints have not here πόλιν μένουσαν but they have in their hopes and expectations πόλιν μέλλουσαν

converſion; that theſe evil ſervantt may at laſt come and lay themſelves down at the feet of Chriſt, and ſay, *Jeſus maſter, have mercy on us*; pitty poore *Iſhmaels* who have no abiding in thy family, that we may not be caſt out as loathed perſons (by thy hand of juſtice) into utter deſtruction. Lord, we are borne (after the fleſh,) and ſo undone; bear us again (after thy Spirit) and ſo ſave us. Lord, whither ſhall we go but to thy ſelf? art not thou that great ſteward of thy Father? doſt not thou diſpoſe of all the bleſſings thy family is enricht and bleſt with? art not thou the heir and giver of all, as well as an head over all? Lord, I would have ſomewhat to abide with me, give me of thine Inheritance, and that will. Lord, I would have ſomewhat to make to be, and to abide in thee, unite my heart to thee, and then I ſhall. What will it avail me to have any thing, and yet not have thee? to be in thy family (in ſhew, in profeſſion, in the preſumption of mine own heart,) and yet to be an *Iſhmael* there? Oh let me be of the right ſeed; a childe, an adopted ſonne, an heir, an heir of God, a coheir with Jeſus Chriſt, and then what can diſinherit me? Lord, do

not ſuffer a fooliſh heart to lead me, then I ſhall be alwayes in bondage, and not know I am, yea preſume I am not: but do thou O Chriſt lead me, then I ſhall be free, and know I am ſo indeed, though Satan ſay I am not. Lord, how ſhall I do to loſe all mercy, to take my (fare-well) of that, I cannot live without? Oh how bitter, how dark, how inſufferable a day, a time will that be, when Chriſt himſelf ſhall ſay unto me, Caſt out this bond-ſervant, he ſhall not inherit, the bleſſing is not his: let him go, caſt him out like an *Iſhmael* as he is, for he ſhall have no portion with the children of the free-woman. Oh (methinks) here is enough to melt an unbeliever into tears! what after all this doſt thou cheriſh a ſenſeleſſe, a ſtubborne heart? wilt thou ſtill hold faſt thy unbelief? ſhall it die with thee rather then die in thee? tell me, what wilt thou do with it? wilt thou go to the grave, and to judgement with it? Oh tremble at ſuch a thought! Think with thy ſelf, how ſad t'is, that there ſhould be ſuch an evil heart in thee, ſo evil againſt God, ſo evill againſt thy ſelf; is it nothing to be a ſelf-damner? Is not that the mouth of a Saviour, which

ſayes,

ſayes, *He that believes not, ſhall be damned?* Mar.16.16.
Or will not his own hand make this word of his good? do not ſay, I will make as good ſhift as I can: If I be in ſuch a ſad caſe I muſt bear it, the worſt will be mine own.

Yea, but poore creature, doſt thou know what will be the worſt? doſt thou know where thy miſery will be bounded? will finde bottome or end? beſides, thou talkeſt of ſhifting: poore ſhifting, Rev.6.16. when thou ſhalt cry to the rocks, Hide me, and to mountains, Fall on me. Oh minde it, ere thou art put to it: and rather ſay, Who is able to abide the wrath of the lambe? *when the great day of his* Verſ.17. *Wrath comes,* who hath power ſo much as to ſtand, or withſtand? thoſe ſinners brag not there (what ever they had done before) of a prevailing or reſiſting power that was in them againſt the juſt and wrathful hand of Jeſus Chriſt; but they conclude upon their own faith, and of the greateſt miſery that was inevitably comming upon them: they ſee and feel the wrath of the Lambe to be ſuch a weight and burden of puniſhment, that they deem the weight of the mountains to be nothing to it: and how deſ-

perate is the case of such a soule, when it makes choice of that which is no lesse then crushing to him, to avoid that which is comming on him? when it would be reckoned as a favour (if granted) and a great earnest and bitter cry is made after that which can bring nothing lesse when it comes, then death and destruction. Oh lift up thine eyes poor soul! here be no fields white to the harvest, but here are soules plunged in the blakness and darkness of judgement. Those must needs be fearfull tossings, which put souls upon the desperate choise of suffering shipwrack: wilt thou not rather choose life now, then death then? wilt thou adventure thus? Is it not much better to choose Christ, then crushing and ruine? Is it not much better for thee to have a rock of Salvation to stand on above all waves, and to glory in a midst all tryals, then for thee to desire rocks and mountaines to fall on thee, to cover thee and grinde thee to powder? Oh be wise, and kisse the Son, lest his anger be kindled; then who can stand, or who can dwell in those devouring flames, in those everlasting burnings? Oh I beseech thee (if thou

thou art an *Iſhmael*) lay to heart theſe few things, conſiderable in thy condition. Jſ. 33.14.

1. What ever thou mayeſt ſeem to be by profeſſion; or think thou art in thine own deceitful ſpirit; thou art (in the account of God) a baſtard and no ſon: thou art a baſe-borne creature, born after the fleſh: a ſonne of the old, corrupt and fallen *Adam*, whoſe image thou beareſt: an image that hath no glory in it: It is as empty of beauty, as it is of duty. A childe of diſobedience, is a deformed childe: a childe in blood, a loathſome perſon, and moſt abominable. Suppoſe thou hadſt all that which nobleneſſe of birth, or greatneſſe of eſtate, or excellency of natural parts could bring to thee; yet thou haſt no comlineſſe no beauty if it be not given and put upon thee by the hand of Jeſus Chriſt; and what will God ſay better of thee then he ſaid ſometimes of that ungodly great one, Thou art a deſpiſed broken Idol, a veſſel wherein is no pleaſure: how can God delight in thy heart, when thy heart loaths him, and thou loveſt it? Or what pleaſure can he take in tables of ſtone (which were under the Law) when he takes no pleaſure Heb. 12. 8 νόθοι ἐστε καὶ οὐχ υἱοί. Jer. 22. 28.

ſure in thoſe ſacrifices? be aſſured, God hath as low thoughts of ſuch a foole as thou art, and that moſt deſervedly; as thou haſt of God and his wayes, moſt groundleſly and ſinfully. If a Saint (by the bleſſed image and living principles of Jeſus Chriſt within him) can contemne a vile perſon; what does Jeſus Chriſt himſelf do leſſe then deſpiſe the ſcorner, and laugh at thoſe proud unbelieving *Iſhmaels* of the world, who trample him under feet?

Pſal. 15.4.

2. God never yet received the unbelieving and carnal *Iſhmael*, with a boſome-receit, as an adopted childe of his. He hath not ſent thee any intimation, any one word to ſignifie ſuch a thing unto thee: a wicked man is no more told of his Spiritual birth, then *Abraham* was of *Iſhmaels* natural birth: where, or when did the Father ſay to thee, Thou art one that he loves, a man of deſires in the eye of God (as God ſpake ſometimes of *Daniel*?) when did the Spirit of God draw thy heart within his doores, into his family, into the ſecret places of the ſtares, or the clefts of the rock, into the armes, wounds, boſome of a Saviour? did the Father ever work upon thee, draw

Dan. 10.11.

Cant. 2.14

draw thee to come? did he kiſſe thee, cloath thee, feaſt thee, rejoyce in thee and over thee, welcoming thy returne with the greateſt mirth, (as he did the Prodigal?) And if thou art not received in, what is thy ſtate? art thou not without? art thou not in the wide field, in the deſolate wilderneſſe, where there is neither paſture, nor ſhelter, nor ſuccour, nor comfort, nor honour. Oh what can be found (that is either light, life, or eaſe) out of the love of God? Out of this ſunſhine there is nothing but darkneſſe: Out of this ſweet, nought but bitterneſſe: Out of this, there is nothing but Emptineſſe, *vanity and vexation of Spirit.* Oh this is the good! when the Fathers armes, and the Sonnes armes are both reacht forth in a glorious way of free grace, to give the ſoul a ſaving reſcue out of the hands of theſe Sodomites, to pull it in from them within the Fathers doores, and give it a bleſſed and embracing welcome there. Tell me, creatures (it may be) receive thee; thou art welcome to thy friends, thou art of ſome note and credit amongſt thy acquaintance, and from theſe thou haſt Luk. 15. 20, 22, 23. Rom. 15. 7.

good

good lookes, good words, and actions too: Yet I must say to thee (as Christ to the young man) One thing thou lackest, and this one thing is all: thou art not upright, not perfect, not in state either for duty, or for Comfort unlesse Christ have wrought, upon thee, unlesse he hath drawn, and thou comest; unlesse thou comest, and he receive thee. O what soul can be more lost, more undone then he that hath not a Saviour to find him, a Saviour to make him & bring salvation to him?

Thirdly, thou art no heir of God, of promise, (I am sure) *Ishmael* was not *Abrahams* heir, no more art thou interessed in the inheritance of the Saints. The children of the flesh (sayes the Apostle) are not the children of God: But the children of the Promise are
Rom. 9. 8 counted for the seed. Now an unbeliever is a childe of the flesh, he is born of the flesh, he is in the flesh, and he walks after the flesh: such a one then is ex-
Rom. 8. 1. cluded by the Apostle, he is not one amongst the number, which are counted for the seed; So that as the typical land, the outward *Canaan* was not promised to an *Ishmael*, but to an *Isaac*: the seed must be called in an *Isaac*, and to

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an *Iſaac* is the promiſe made: So t'is here. Where then is an unbelievers claime? where is thy evidence, thou fooliſh one? What haſt thou to ſhew for heaven, for glory? where, in what place of the word does the Spirit give in one plea for thee, or lay any bottome of hope for thee? in a ſtate of unbelief? Oh how ſad is this, when the word of grace (in any promiſe) reaches not thy ſtate? Suppoſe thou art as great in the world as *Iſhmael* was (who had twelve Princes came out of his loynes,) yet he muſt out, and ſo muſt thou. What can greatneſſe, what can profits, what can pleaſures, yea all worldly advantages do, when divine diſpleaſure is in purſuit of thee? Oh how dumbe and dead will this ſtrike thee, when the juſtice of God ſayes, I am wronged, but now I will right my ſelf: I have been ſilent a great while, but now will I ſpeak; now will I ſtrike, condemn, burne, even to the loweſt hell.

Thirdly, ye that are the free-womans children, here is much for you: here is a veſſel from heaven with rich lading ſayling towards you. Behold, and ſee, who are the *Iſaacs*, but your ſelves?

Reap

Reap your joy: in the firſt place here is much ſeed ſowen for you, and 'twill come up: it is not caſt upon the high way, and therefore the fowls ſhall not devour it up: nor upon ſtony ground, and therefore it ſhall not fade: nor upon thornes, and therefore it ſhall not be choakt: but here is ſeed caſt into, ſown upon, and ſown for all honeſt hearts: unto you it is given to rejoyce; take your portion: cheere your ſelves: let your hearts be glad, your ſpirits laugh, your bones flouriſh like an herb, and your ſouls be like a watered garden, whoſe waters faile not.

1. Eye this; you are born after the Spirit: born by promiſe: your new birth is by the word of his grace (who is the God of all grace,) thoſe who have the glorious priviledge of ſon-ſhip, thoſe of whom the Father ſayes, they be his ſons: They are born (ſayes the Apoſtle) not of blood, nor of the will of the fleſh, nor of the will of man, but of God: theſe, and theſe only God owns for his children. Look as 'tis with noble men in the world, they will not ſay of every poor mans childe, or baſe-born-creature, that he is nobly de-

Joh. 1. 12, 13.

deſcended: they will not own any thing for Nobility, out of their own line; So it is with God, he gives the priviledge, and he calls ſome his ſonnes, but who are they? Even ſuch who are Nobly born, born of God, born of the Spirit: he gives not this priviledge to the whole world of Chriſt-rejecters; but to thoſe few in the world, that are receivers of him: and if God be thus choice in placing the priviledge, we need ſay no more either to prove it excellent, or to tell the Saints what refreſhings this ſhould yield to their Spirits.

2. You ſhall abide in the houſe for ever. The ſervant (ſayes Chriſt) abideth not in the houſe for ever, but the ſonne does: he is there by right (which free grace hath given him,) he is planted there: he ſhall not, he cannot be caſt out, ſince divine and Fatherly love hath opened the door to let him in: ſince an almighty power hath made him take root and planted him, and made him free in the family; there he is, and there he ſhall be: what God hath done for him, he hath done it becauſe he would, and he ſhall ſtand for ever: the ſon ſhall be uſed as a ſonne: there is

Joh. 8. 35. Pſ. 92. 13.

no

no caſting him out: had he but *Hamans* ſtanding, you might make the king frown upon him: had he but the heart of man towards him, you might caſt him down; but now he is ſure: the place is not ſlippery he ſtands in: the God (under whoſe wings he is come) is no changeling: he abides one and the ſame for ever. Wicked men may caſt theſe out, ſeparate them from their company: but God will receive and own them ſtill:

Rom. 8. 35. Who can ſeparate us from the love of Chriſt? 'Twas a bold challenge that the Saints make. But the God of heaven bids them ſay ſo: he work them to it: he ſets them out of reach, out of harmes-way: he lets enemies aſſault them, but he gives them the day. Satan and ſin ſets upon them to make the ſeparation betwixt God and them; but they conquer: nay more, they can truly and triumphingly ſay, (when the enemy hath

Verſ. 37. done all) We are more then conquerours through him that loved us: who then can caſt them out? If enemies cannot, and God will not; if God will be with them; abide in them; do for them in all their ſtraits, who can undo them?

Thirdly,

Thirdly, there be no heirs of heaven but your ſelves: *He that believes ſhall be ſaved*: he ſpeaks it, (who ſaves by his own blood, and makes out the higheſt and largeſt diſcoveries of his fathers love) the bleſſed Covenant of free grace runs for the giving of the Land of *Canaan* to theſe *Iſaacs*: not the typical *Canaan* but the glorious one: ye who are in Chriſt, are the heirs according to Promiſe: ye are the greateſt, the nobleſt, the richeſt heirs, that be in all the world. Heirs according to promiſe have a true claim to the land of promiſe. As there be children of promiſe, and a land of promiſe: So there be heirs of promiſe; and who are theſe, but the ſeed of *Abraham* according to the Spirit? And who are the ſeed of *Abraham* according to the Spirit, but believers? theſe are they, that ſhall inherit all things: and herein is their glory, their inheritance lyes not in things below, in the worlds nothings, but in Gods all things. There is a divine alſufficiency in their portion, as well as a bleſſed eternity: the ſubſtance of their portion, is all things in Chriſt, and from Chriſt, yea Chriſt himſelf is all,

Mark. 16. 16.

Gal. 3. laſt.

Rev. 21. 7.

and him they ſhall inherit, (that is) ſhall enjoy for ever. Oh let this ſinke into your hearts, let it go down as the ſweeteſt morſel that ever your ſouls taſted.

Fourthly, the Son hath made you free: free indeed, and that for the preſent too: free with ſuch a freedome, that the Fathers love deſignes, the Sonnes love ſuffers for, and the Spirits love gives, and ſheds abroad into your hearts: you are free truly, free Spiritually, comfortably, gloriouſly: others, what are they but vaſſals, ſlaves, captives under Satan, ſin, vanity? you are not ſo: you are under grace, God, Chriſt: the ſonne hath made you free. Oh this is a work of glory, fit for the King of glory to do! Oh how it becomes Jeſus Chriſt, to ſet thus at liberty, and to proclaime this liberty, even to them that are bound, and that are broken in heart? Oh this is the great love of Chriſt unto a ſoul that comes to him! he will not adde affliction to their bonds (as the way of envious ſpirits was towards *Paul*) nor put one bond upon another; but he looſes his *Lazaruſſes*, and lets them go. Methinks I heare Chriſt ſpeaking to ſuch a ſoul,

John 8. 36.

Rom 5. 5.

a ſoul, as *Nabuzaradan* (the chief ſteward of the king of *Babylon*) ſometimes ſpake to *Jeremiah*, Now behold, I looſe thee this day from the chains which are on thy hands: If it pleaſe thee to come with me into *Babel*, come, I will look well to thee: but if it pleaſe thee not to come with me, &c. tarry ſtill: Behold, all the land is before thee: whither it ſeemeth good, and convenient for thee to go, thither go: So ſayes Jeſus Chriſt to a believer, Behold, I have looſed thee from thy bonds, come with me, I will look well to thee: my whole kingdome is before thee: that way which is good, convenient, meet, that way go: whatſoever things are honeſt, pure, juſt, lovely, of good report, think on theſe things, follow after theſe, and the God of peace will be with thee. Thou ſhalt walk up and down in my name: thou ſhalt walk ſafely, ſurely, comfortably, as well as uprightly: who is he that ſhall harme thee (I know who will bleſſe thee) if thou follow that which is good? Oh they be ſweet incouragements! Oh they they be the bleſſed droppings of the honey-combes of divine love! well might the ſpouſe ſay, His mouth is moſt ſweet: he is altogether

Jer. 40. 4.

Phil. 4. 8, 9

Who is he that feareth the Lord, &c. his ſoul ſhall lodge in goodneſſe

נפשו בטוב תלין

Cant. 5. 16.

lovely. Oh how well is it with a ſoul, when all ſinful chaines and carnal fetters are knockt off, ſo that there is not a chain left, unleſſe it be for the hope of *Iſrael*,
Acts 28.21 unleſſe it be a chain of another nature: a chain not of ſinne, but of ſuffering: a chain, that he may glory in, but ſhall never be confounded by? Oh methinks Saints ſhould mightily rejoyce in this! They are free-born: they pay tribute to none in their cõſciences, but to Jeſus Chriſt: they cal none Maſter but him: none Father but him: Eſpecially ſince this freedom was obtained with a great ſumme, with vaſt expenſe, with that which was, and is moſt precious, with the invaluable blood of Jeſus Chriſt. Marke how the chief Governour ſpeaks to *Paul*, (pleading the priviledge of a *Roman*) I obtained this
Act 22.28 freedome with a great ſumme, (ſaid he) yea but (ſayes *Paul*) I was free-born. The *Roman* freedome was a mighty thing, a thing of price in this Commanders eye: and what heightned it ſo to him? Why, it coſt him dear. Conſider then (ye beloved ones of God) what did your freedome coſt Jeſus Chriſt? A great ſumme indeed:
1 Cor. 6.20 a price, (ſayes *Paul*) the precious blood of Jeſus Chriſt, (ſayes *Peter*) as a lambe wi hout

without ſpot or blemiſh: now according to the worth of the lambe, according to its purity and perfection, ſo was the blood; therefore if Jeſus Chriſt were ſo pure, ſpotleſſe, and perfect; Oh how excelling and invaluable was his blood whereby you are redeemed? The Apoſtle in this caſe makes nothing of ſilver and gold, or any corruptible thing: he layes them aſide as droſſe and vanity in this buſineſſe of redeeming; he mentions them as things of no worth in compariſon of this blood of Chriſt: Ye were not bought (ſayes he) with theſe things: as if he ſhould have ſaid, Theſe things, what be they? what could they do in redeeming of you? theſe things would never have ſatisfied Gods juſtice, nor diſcharged your debt, nor commended Gods love in redeeming you. If Jeſus Chriſt had gathered all the precious things out of all the treaſures of the earth and ſea, and laid out all theſe for your redemption, to buy you off from ſin and wrath, unto himſelfe for ever: how would theſe have bought you, or commended the love of Chriſt to you? See then, here is more then golden freedome: you are redeemed to it, it is bought for you at the higheſt & greateſt rate: It is not gold, but that, which is incõparably better then gold, 1 Pet. 1. 18, 19.

hath bought thee into this Relation of being a son of the free-woman: with a great summe (may Christ say to thy soul) I obtained this freedome for thee: Lo here, Behold, my hands, my feet, my side! lo here is the price, my bloody sweats, my wounds, my death: I bare thy sins: I was smitten tormented, crucified, and all to set thee free: be asking then thy self thus, How comes it to passe that I am the son of the free-woman? was I borne so? or have I bought it with my money? or, is this the fruit of mine own will? no, no, whatever is born of the flesh, is flesh: 'tis no better, and it cannot be worse: 'Tis the man (even Joh. 3. 16. Jesus) that hath made me whole: he (as my surety) hath paid my ransome, and brought me out of wrath and slavery: by his blood I am washt, I am freed, and by his light and power am I led to see it. Oh rejoyce in the Lord, ye righteous, ye who were sometimes darknesse; sometimes slaves; sometimes captives: now ye are light: now ye are free: now ye reign: now ye are set down with Jesus Christ in heavenly things Eph. 2. 6. and places; where you view; where you feed; where you rejoyce; and where you blesse your selves in the God of the whole earth. Oh then rejoyce, ye holy ones, in

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any thraldome, diſtreſſe or ſufferings for Jeſus Chriſt: whileſt the world is binding of you, cry, you are free-borne, uncondemned, nay juſtified perſons, unto whom there is no condemnation. If the world mock you, if they flout and jeere you becauſe of your faith, your grace, your Saviour: Tell the world you are children of the free-woman, you are *Iſaacs*, you are heirs, you ſhall never be turned out of doores, nor be in ſlavery within: whileſt flouting *Iſhmaelites* are ſhut up, impriſoned and enſlaved by their own luſts; and ſhall receive their doome, be turned out, and caſt into outer darkneſſe.

Secondly, believers, ſtick to your claimes, to all your intereſts of heaven: be not ignorant of any of them: ſell none of theſe rights; run not from them: Neglect none, but make out after an improvement of them all: Let there not be a prophane Eſau amongſt you (who for a triſle of the world, makes away his birth-right;) therefore 1. See what the Spirit calls you to; what is the hope of your calling. 2. How you ſhould plead your claime.

1. See that infinite grace and favour of God towards you, that incomprehenſible love he had to you from all eternity, that

love which (before the worlds were) poſ-
ſeſt the very heart of God, and God him-
1 Joh. 4. 16. ſelfe delighting that it ſhould do ſo: there-
ſo in the 8. Verſ. fore we heare him ſaying, that he is love;
yea ſo working in the hearts of his people,
that they can ſay, We have known and be-
lieved the love that God hath to us, or in
us. God is love, this we know (ſay they)
and this we believe: Marke how believers
eyes are opened to ſee their claime to God,
as he is love and ſo revealed to them. If
he had lookt upon their ſins, he had then
made them ſay, God is juſtice: but now
(commending his love to them in Chriſt)
they can ſay, God is love: although this was
a myſtery hidden from the worlds eyes; yet
to them it was given to know it, and ſo en-
joy all true comfort by it: and hence it
was that they ſpeake as thoſe which were
verſt in this theme: and ſhew, how both
their knowledge and faith were buſied up-
on this ſublime and Spiritual myſterie:
their knowledge ſcouts out, ſearches and in-
quires, what manner of love the Father
Eph. 3. 18, 19. loved them withal; when, where, how, he
expreſſed this love; what was the length,
breadth, heighth and depth of this love:
they found it indeed paſt knowledge; and
ſo could not reach it: but withal they ſaw
and

and tasted it to be so sweet, precious and glorious, that they could not forgo it, that they could not but see the greatest joy in it. Oh then see what divine love is! say, 'tis thy sister; call it so (as *Solomon* would have us to deal with wisdome) be familiar with it: keep it alive in thy thoughts, whilest thy own corrupt heart would have such a consideration buried: be more acquainted with this Fatherly love: Go forward in apprehensiveness this way: Long to have the Spirit of love more clearly to make out the love of God unto thee. It seemes by *Pauls* speech, that all the Saints did press earnestly after this (and 'twas even all they prest after) even to apprehend and comprehend the love of God in Christ towards them: therefore he shews them it was his designe in his prayer for them, that they might come to a clear, particular & ful knowledge of this love: he knew well, that this was the desire, work and drift of holy ones: not of the world; Alas, it is an utter enemy; and therefore much more a stranger to the love of God, and the blessed knowledge of it. This is work for Saints, and well it becomes them too; this knowledge is too high and wonderful for man (of himself) to reach after or reach unto; but such whose principles Eph. 3. 1.

suit

ſuit with ſuch an object, let them have a full imployment here: ſet thy ſelf to know then, ſweetly and Spiritually to diſcerne what the love of thy Father is (which is the bleſſed originall or head-ſpring of all thy ſpiritual freedome. Do in this caſe, as the men of the world do: they look mainly at the outward thing itſelfe, they have a little too, and an intereſt in: ſuch compaſſe about their eſtates, and think of what value they be; what is ſuch an eſtate worth? how pleaſureable; how profitable 'tis: ſo do thou conſider what 'tis to have God to love thee, to have Chriſt to die for thee, &c. this was the way of the ſpouſe, or elſe ſhe could not have taſted that ſweetneſſe in the love of Jeſus Chriſt to her, ſo as to have proclaimed this experimentally, Thy love is better then
Cant. 1. 3. wine. And again, We will be glad, and rejoyce in thee: we will remember thy love more then wine. Why ſo? Becauſe there was more excellencies, better raiſings, greater refreſhings in the love of God, then could ever be found in all creatures: ſhe conſidered, ſhe taſted, therefore ſhe thus ſpeaks of the love of God unto her: Go thou and do likewiſe, and herein contemplate; caſt thine eye

1. Upon the Eternity of this love. 'Tis love

love whithout beginning, 'tis love without end; 'tis from everlasting to everlasting. 'Tis compleatly eternal. It hath neither beginning nor end of dayes, as I may so speak.

2. Upon the unchangeableness of the love. It doth not only last, but it lasts one and the same. Like as Christ himself (who is the author of all grace, and in whose breast this blessed love doth lodge) is testified by believers to be one and the same, yesterday, to day and for ever; he failes not: So is it with his love, for he is love. Heb.13.8. He is ὁ αὐτὸς still.

3. Upon the fulness of this love of God in Christ. It is a love to adoption; a love that sends forth the Spirit of love into the hearts of Saints, *whereby they cry Abba, Father.* Gal.4.6.

4 Eye the freeness of this love. Does it not love, and breath, and move, and act where it lists (as 'tis said of the Spirit?) is it not a love that passes over all unworthiness, and workes against all ill-deservings; that can seize upon a *Saul*, a persecutor, a blasphemer, an injurious *Saul*? yet (sayes love) he is one of mine, he is a chosen vessel unto me. Thus walk a round (as it were) in this Paradise of God; deal Joh.3.8. Acts 9.15.

with

with this love, as usually good husbands do with their grounds: they'le be oft viewing, and prying into every corner of them. Oh that now our Spirits were up, and edg'd for and after this worke! Oh let us stand upon this sea-shore, and view; though we are not able, either to number these sands; or to fathome these mighty waters! O ye Saints, make your walks in this divine Element of love! Take your pleasure herein: stand, gaze and feed upon the excellencies of this love: go to these heapes of silver, nay of gold, nay of pearles, hug these and say, Lo here are the unsearchable riches of a poore believer: These are my goods, my comforts, my peace, my joy unspeakable and full of glory: and what could the Lord do more for me, then he hath done? All my bones shall say, Who is like to thee, or what love is like to thine?

Secondly, plead thy claime, as well as know what it is thou hast a claim to.

First plead the love of thy Father against Satan and sinne in all conditions, in all tryals, against all doubtings in prayer. Marke what 'tis that Christ presents when he would beget much confidence in the hearts
Joh. 16.27 of his disciples in their praying to the Father; He tells them that the father himself loveth

loveth them: as if he ſhould ſay, You may well believe in anſwers; you may well cry, Abba, Father, in prayer, for the Father himſelf (unto whom you pray) he loves you; and if he love you, if his heart be towards you; he will not deny you either audience or anſwer: Therefore could the Saints ſay, this was their confidence with God or in him, that in all their right askings and ſpiritual ſuits according to his will, God was nigh to them; that he would heare, and he would grant: now what lay at the bottom of this confidence, but the Fatherly love of God? they who could, and did ſay; God was love, and had experience of it by their knowledge, and by their faith; Why theſe can ſay, and do ſo, that God will hear us; theſe can come with the Spiritual boldneſſe of the adopted ſonnes of God, who did ſee by faith, that God was a Father to them; and by ſeeing of this they are able to baniſh doubts, and to hold forth a ſufficient plea for themſelves, againſt all unworthineſſe and all unbelief in themſelves: ſo that when the Spirit had brought them to ſay, God was love, God was their Father, &c. This concluſion would ſoon follow, and this would be their language, Why then ſhould we doubt? why then ſhould not we be confident? 1 Joh. 5. 14, 15. 1 Joh. 4. 16

Secondly,

Secondly, plead the fulneſſe of thy Fathers eſtate againſt all wants that lie upon thee. Natural *Iſaac* had a rich father: *Abraham* was a Prince, and a great one even in the eyes of others: and God tells us that he was heir of the world (he made him ſo by promiſe,) now *Iſaac* he is to inherit all: all in the promiſe: all in the outward ſubſtance of *Abraham*: he was his only ſonne, and therefore all was his: and a mighty eſtate fell to him: & he became poſſeſſor of all that *Abraham* had. Now conſider what Goſpel-*Iſaac's* are born to. Does not God the Father ſay to them, Sonnes, Daughters, all are yours? You are (as *Iſaac* was) born to inherit all. *Paul*, *Apollo*, *Cephas*, are not denyed to you: the world, life, death, things preſent, things to come, are all yours: Heavenly things, the graces of the Spirit, the gifts of *Paul*, *Apollo*, *Cephas*, *&c.* are yours: common mercies (as the world) are yours; The maine thing in the world (life itſelf) that is yours: that which is moſt terrible in the world (death itſelf) that is yours; What is, what ſhall be, whether good providences, or croſſe providences, all are yours; and you are Chriſts, and Chriſt is Gods. Lo, here the richeſt grace, the greateſt gift (even Chriſt himſelf)

Rom. 4. 13.

1 Cor. 3. 21.

ſelf) is thine; The things of heaven; The things of the earth they are thine; Sweeteſt things, bittereſt things, what is moſt deſirable, what is moſt feareful, 'tis all thine; 'tis all for thy uſe, ſervice, benefit, advantage; Every thing ſhall pleaſure thee; Serpents, ſtings, fiery Scorpions, thy heavieſt croſſes, thy greateſt infirmities, thou ſhalt have good by. See here, thou needy ſoul; Behold, a full fountain, no empty ciſterne, no broken one that holds no water, no refreſhing, but lets all out as faſt as it comes; Here is a God, all in all to his Chriſt; Here is a Chriſt, all in all to his members; Theſe may ſuck ſweet, and reap good by every thing. All hath ſomewhat for that ſoul, for whom Chriſt hath himſelf, and all his fulneſſe for; even death it ſelf brings its gift, its comfort, its ſweet to a believing ſoul; that as *Solomon* ſayes, To the hungry ſoul, every bitter thing is ſweet; So 'tis here to a believer, to one hungry after Chriſt; things bitter in themſelves prove ſweet to them, by that time divine love hath ſugared them. Oh how full muſt the eſtate of a Saint needs be, when every thing contributes, and caſts in ſome mites (at leaſt) into his treaſury? How can that ſoul want, when every thing brings ſomewhat

what to ſupply it? when good, and ſo much good comes out of *Nazareth* (out of croſſes, out of death itſelf) to them? Is it any wonder to ſee heaven ſhowers fall upon them? when croſſes bleſſe, (through divine grace) what do bleſſings do? When the barren Wilderneſſe hath *Manna*, what hath the *Canaan* of glory for them? Oh (methinks) I heare believers ſay (with *David*)

Pſal. 23. 1. The Lord is our ſhepherd, we ſhall not want: *Iſaac* did not, we ſhall not; our ſhepherd hath it, and we ſhall have it; can we want, which have fulneſſe, and ſo have it, as we? what ſhall God ſay, All is ours, and ſhall we ſay, Nothing is ours? Shall he ſpeak unto deaf creatures, when he ſpeaks with no language, but the language of life and love? ſhall I ſay, I ſhall never prevaile againſt ſuch a ſin, or I ſhall never obtain ſuch a comfort, ſuch a ſupply, when God tells me all is mine? Oh that I had faith! Oh that I could reaſon down my proud and evil heart of unbelief! If my God faile me, then his grace failes; his faithfulneſſe failes; his word failes; If God ſay unto me, he hath all, and yet will give me nothing, where is his mercy then? If he ſay he will give, and give richly to me; and yet reſerves his love from me, and

gives

gives nothing, where is his faithfulneſſe then? are not his words vain, then even as the winde? But how is this poſſible? no word of Chriſt can paſſe away. Let me plead farther then to raiſe up my faith; If all be not his to give, why does he ſay, *All is mine*, as given to me by himſelf? and if all be his, and his to give, and his love bids me take this all; what ſhould hinder me from taking, from poſſeſſing all that, which my God ſo freely gives unto me? Oh ſince he reſerves not his (all) from me, I will never put it off from my ſelf! And ſince Jeſus Chriſt ſo invites me to his fulneſſe, I will never go by his doore, and pine for want. Chriſtians, ſtand not upon the vaine conceits, or proud fooleries hatcht in your own deceitful hearts, which ſtave you off from the fulneſſe of a Saviour. Sometimes you are not ſenſible how you need it; ſometimes you are too unworthy in (your own eyes) to enjoy it; and ſometimes you caſt dampes upon all the incomes of comforts you have by it, when ye do enjoy it: You rejoyce not as you ought, when ye are ſupplyed: ye truſt not, as ye ſhould, that ye might be ſupplyed: ye cannot ſometimes tell how to judge it the beſt courſe for the preſent, to let thankful-

neſſe and love, faith and duty plead with your God for ſupplies: either the ſtop lies here, your wants be too many: or elſe it will be to no purpoſe to believe after ſuch long waiting, and ſo much prayer. But tell me, is God rich enough? and is he rich enough in mercy? then all is well; He will be *rich in mercy*, and that *to all that call upon him*. There is not a believer, but he calls upon God: there is not one that calls upon God, but he ſhall experiment the riches of his free grace. *Abraham* had but one *Iſaac* to be his heire; and God hath none but his *Iſaac's* to beſtow all his unſearchable riches upon. *Rebecca* when ſhe was married to *Iſaac*, the heire of *Abraham*, ſhe had enough of the world then: *Abrahams* wealth was *Iſaacs* by nature: *Iſaac's* hers by marriage: She might well ſay, My husband hath it, and therefore I ſhall: As long as he hath abundance, I ſhall not want: And may not a ſoul married to Chriſt plead thus, My husband hath it: my head is full, and that both of grace and truth, and ſhall I want? He hath wherewithal, *who hath the fulneſſe of the Godhead dwelling in him*, and ſhall not I have wherewithal, who am united to this fulneſſe? Plead thus, ye members of Chriſt, yo

you are *Iſaac's*, you ſhall not want, no, not the bleſſing of *Abraham*; the greateſt, the choiſeſt bleſſings which Jeſus Chriſt hath to give unto any poore ſoul, they are yours: yours, by the ſureſt ties, yours in the fulleſt way, and in the beſt ſeaſon. Gal. 3. 14.

Thirdly, plead for thy liberty, thou believing ſoul. *Standfaſt* (ſayes the Apoſtle in the very next words) *in the liberty, wherewith Chriſt hath made you free.* He that hath bought your freedome, would have you uſe your freedome: loſe it not, neglect it not: It coſt him dear, let it be the pearl in thine eyes, and precious to thy Spirit. Be quick in hearing Jeſus Chriſt calling thee to his liberty; and ſtand faſt in it: you are *Iſaac's*, you have a *Magna Charta* reacht to you from heaven, by the hand of Jeſus Chriſt: Your charter is exceeding large, holy, and glorious: plead it fully againſt all incroachers, againſt all oppreſſors of your ſoules. 1. Plead your birthright againſt all intanglements. 2. Againſt all diſcouragements. 3. Againſt all allurements. 4. Againſt all feares. Gal. 5. 1.

1. Plead that you are Goſpel-*Iſaac's* againſt all intanglements. Awake, ſtand up like men, yea like Saints, renewed by the Spirit, againſt any yoke of bondage, whe-

ther from the law of works, or from the law of the members, or from Antichrist without, who is the lawlesse one. Say ye, what have we to do with ceremonies, with shadows and carnal ordinances? Is it fit for our palates to taste, or our hands to touch or handle them? are we not free-born *Isaac's*? shall we be servants to our own righteousnesse, to men, or to the times in the wayes of the world? Shall we be *carnal, and walk as men*, when we should be *spiritual*, and follow Jesus Christ? Shall we sell our mindes to grosse darknesse, when we should both be, and walk in the light? Is it not beter to be faithful servants to Jesus Christ, to please him; then base slaves to our own vile affections, to please the world? Shall we put our neck under any yoke, but that of Christs? no, no, we must do that which becomes the Gospel, which we professe; the experiences of his love, which we taste; and the blessed claims God and our Father gives out unto us. We are those that are dead with Christ from the rudiments of the world, how then shall we live in them? It will not stand with our principles, with our state, with our light, with our life: We are so alive, that we are dead to these things;

Col. 2. 21.

Col. 2. 20.

and

and ſo dead, that we are dead with him. Now does Chriſt ſit free from theſe worldly rudiments? Is he above them, ſo muſt we be too? Shall we do that which Chriſt is dead too, and our ſelves dead too, with and in Jeſus Chriſt? Do we not know, that what cõmands or doctrines come from the will and luſts of man, theſe ſhall all periſh, and are we not free from periſhing things? Where the Spirit of the Lord is, there is liberty: liberty in a large extent; not only from a mans own ſpirit, but from the ſpirit of the world too. Reaſon it out, ye Saints, and loath the lukewarme way of the world, who make any thing to be Religion, to be liberty, that humane power ſets up; any coine to be good, which hath but the image of *Ceſar* upon it. The moſt of men are alive to no commandments, but to the commandments of men: they have affections for no doctrines, for no wayes, but thoſe of men, like the Phariſees zeal, which ſpent itſelf upon the obſervance of the doctrines and traditions of men: But there is another Spirit in you, the Spirit of the moſt-high, *the Spirit of love, power, and of a ſound minde.* Ye have received it, ſhew it ye holy ones: What though ye are rewarded by the world with the names of

Verſ 22.

2 Cor. 3. 17

Schiſmaticks, Sectaries, Separatiſts (what they pleaſe?) regard it not: do ye ſhew forth Chriſt: Keep your conſciences clear and voide of offenſe: walk in the light of your head, *the ſun of righteouſneſſe*: Keep off from all ſpiritual intanglements: Let all ſnares, that be laid for you, be in vaine; and all reproaches for Chriſt be eaſie to you. You cannot be *Iſaac's* but you muſt look to be mockt, as long as there is an *Iſhmael* left in the world. Conſider with your ſelves, is it not much better for a believer to be perſecuted, becauſe he would not be entangled, then to entangle himſelf, becauſe he would not be perſecuted? Oh ſtand faſt then; Buckle not to any yoke but Chriſts: thou art upon a ſure bottome: thou haſt ſure mercies to enjoy, and a ſure word to guide; Oh *give not place to the adverſary, no not for one hour*, that thy glorious liberty may appear: Look upon it as procured for thee by Jeſus Chriſt: it is this liberty and this alone, wherewith Chriſt hath made thee free; that the Spirit would have thee ſtand in. Here is no lawleſſe liberty commended to thee, no liberty to ſinne, but an holy liberty, a liberty from Chriſt, in Chriſt: by Chriſt, and for Chriſt: A liberty from Chriſt,

as

as his gift to thee: A liberty in Chriſt, as he is thy life, ſtrength, patterne: a liberty by Chriſt, as he is *the way, and the truth* unto thee: a liberty for Chriſt, as he is thy glory, *the higheſt end, and thy greateſt perfection.* Oh then do you ſhew your approbation, your acceptance of it: your thankfulneſſe, and your reſpect unto it. Take up this liberty into the armes of your Spirits: fall to embracing of it, bid it welcome, and ſay (as *David* ſometimes of the Law of God, of Chriſt the rule of this liberty) *'Tis dearer to me then thouſands of gold or ſilver.* Oh (methinks) our hearts ſhould make haſte, and ariſe out of ſelfe and dulneſſe, to meet, enjoy, and improve ſuch a mercy as liberty in Chriſt is. *No man that warreth* (ſaith the Apoſtle) *entangleth himſelf in the things of this life.* The warfar itſelf is a ſufficient cumber: as our Saviour ſayes, *The evil, or care of a day* (he means, that which comes in one day) *is ſufficient for it*; So 'tis here, ſufficient for the day, for the life, is this ſpiritual care, the warfar it ſelf is enough; a ſoul needs not any other cumber, any other imployment, that is marching againſt his enemy, then to defend himſelf. A believer he is *fighting the good fight of faith*, is it for him to put

2 Tim. 2. 4.

his feet into ſnares, into the net of vanity? Muſt he furrow up his own heart with cares? no, no: thou art made free from theſe things, from whatever would bring thee into bondage: Plead then thy charter of liberty againſt thy love of vanity: Tell the world, a ſervant of the Lord muſt not carke, nor care, nor be of doubtful thoughts: a ſervant of the Lord muſt not put, nor ſuffer theſe iron yokes of the world to be upon his neck. He that hath a God to care for him, cares ſufficiently for himſelf, in caſting all his care upon his God. What can a creature want, who enjoyes the fruit of divine care? And what leſſe can a creature have, then trouble and vexation, who will provide for himſelf by his own cares? Stand therefore for thy liberty againſt all vaine entanglements: Let them not come nigh to thee: Let not the wicked one touch thee, taint thee, inſnare or poyſon thee this way.

Secondly, plead for thy liberty againſt all diſquietments and carnal caſtings-down. *Iſaac* he is no rough man (like *Iſhmael*) he is a man of peace, of quietneſſe, in *Iſaacs* family there are not, there muſt not be any brawles. *David* (when diſquietments came upon his ſoule) he falls upon this interrogatory, *Why art thou caſt down, O my ſoul,*

Pſ. 42. 6, 12

ſoul? and why art thou diſquieted within me? What is the matter? Why, will not David endure his ſoul to be diſquieted, to be caſt down? Oh (ſayes he) there is nothing but unbelief in it! If I could truſt in God enough, none of all this would be. I loath theſe diſquietments, I would not live neer theſe brawles for a world: what ſhall I do to be rid of them? Oh that I could beleeve, and then they would away! Oh that I could truſt in God, and then they would vaniſh! *Let not your hearts be troubled* (ſaies Chriſt) Oh ſaies *David, My heart is tronbled, what ſhall I do? where ſhall I finde reſt? I am weary with my own burdens, who will eaſe me,* except I go to my God? *O my ſoul why doſt thou not truſt in God?* Why doſt thou not rather believe in peace and reſt, then by diſtruſt bring in troubles and diſquietments? Is there any cauſe for a childe of the promiſe to be thus troubled? Oh believers, minde it, you are as *Iſaac* was! are you not free? tell me. When a poore creature is cloſely impriſoned, ſhut up in the dark from all his friends, and there he lies in bonds and chaines, oh how troubleſome is this condition? and no wonder, he hath no liberty, there is his want: but let the ſame perſon be freed from

Joh. 14.1.

from his bonds, go where he pleaſe, walke abroad, ſee his friends when he liſts, enjoy peace in the world, his outward intereſts and comforts, then he complains not, but lives at eaſe and freedome in the world; and is not this the very caſe of a believer? he is one let out of priſon, he is one ſet free, he is one called to enjoy all ſpiritual liberty, peace and reall comforts; and ſhall he now imbitter his own freedome to himſelf, by vain, needleſſe, ſinful and ſenſual diſquietments? plead them for your ſelves, and ſay, He that made you whole, hath bid you go free, hath bid yon walk at liberty: take his yoke, rejoyce in his goodneſſe, and delight your ſelves in fatneſſe and marrow: ſay, that he did not ſpeak a word of your being in bondage, of your being under the Law, under ſin, under diſquietments; nay, he tells me, each believer may ſay, I am a free man, and bids me ſtand faſt in his liberty: 'tis againſt his will that I ſhould yeeld to vaine troubles (raiſed up by my own unbelieving heart) he tells me of a Spirit of adoption given to me; of a Spirit who is the Comforter, which ſhall abide with me for ever: would Chriſt uſe ſuch language, would he ſpeak ſuch words of comfort, if this were his will, that I ſhould be under

feais

fears of unbelief, or vexations of vanity? nay, did not he come to deliver from such fears? did he not declare it himself, when he came into the world? and does he not effectually work it in the souls of all his people, to deliver them out of such bondage-subjection? Oh what an hard heart have I, that is so ready to dally, to trifle, and to put its own portion out of its own hands for nought? Heb. 2. 15.

Thirdly, plead for thy liberty against all vaine allurements. It may be worldly honour may set in to gaine thy affections, bait its hook, tell thee how deserving 'tis; what a brave thing 'tis to be greatest in a Nation; to have creatures knees to bow, and enemies hearts to fear: to be able to say there is none greater then my self; whom I will, I exalt; and whom I will, I cast down: and what of all this? Let a believer say, this honour a slave may have, as well as a Saint: an *Haman* may, and have enough of it too; he may lose his life by it, and for it, as he did: and can such nonour become the free-womans children? Is this a glory for a believer to follow after? Lord (saies the Saint) I was never in bondage to any sinne, to any creature, since I know thy grace; keep my heart out of the reach of winde and vanity, that

that I may not labour to fill my self with these: let my spirit passe by that unregarded, which passes away, when and where 'tis most enjoyed: So when carnal pleasures croud for roome in thy heart, say unto them, Get ye hence, what have I to do with you? I have a God, a Christ to take pleasure in; I have a law of liberty, a perfect, a royal law of liberty, for a childe of liberty to rejoyce himself in: I am in a family of love; I have bread of delight; I have waters of life, wine, milk, honey, such refreshings as the world never had, never gave, never tasted; these I feed upon, live by, and feast my self withal: here is the pleasure of a true Israelite indeed; the joy of a Saint. Oh let my heart ever hunger, to be fed with this Manna! to enjoy this Paradise: Oh my soul be thou shut up against all the vaine, deceitful, and deadly pleasures of the world: sip not of this cup of the wine of her fornications, wherewith she hath so besotted all her followers: I am borne to the liberty of an heire of promise, and shall I be wanton against the grace I am born to inherit, or be vain against the spirit of fulnesse, in whom is no variety?

Fourthly, plead against all your base fears. Is it for you to fear, who are thus enfran-

enfranchis'd? must a *Gospel-Isaac*, a free-born childe, an *heir of promise*, shake at every leaf? It is enough for a carnal & unbelieving *Ahaz* to be tost and shaken, to be moved *as the trees of the wood are moved with the winde*: say there be a confederacy of Ephraim and Syria together against the Lord *Judah*; Fear not, the children of the free-woman are rooted so, that they will stand: though the windes blow, and the rain descends, and the floods beat, yet this house falls not. Earthly tabernacles shall be dissolved, but never shal this tabernacle of God be taken down. The very sinews of natural strength may be cut, strong men may faile, young men may faint, wise men may be non-pluſt, and brought to their wits end; *but they that trust in the Lord shall be as mount Zion*: you cannot remove them, no not wth al the gates of hel; they wil stand for ever unshaken in the hand & love of God. Bodily imprisonments these may be heavy to those, who know not what this liberty is; but the children of the free-woman they can rejoyce in a dungeon; they can sing in a prison: *wherefore should I fear in the evil day?* this is the voyce of a believing *David*; and why should he fear, since he had such a God, such a Christ, such promises, such experiences, priviledges, liber- Isa. 7. 2.

Moſes *when he left* Egypt, *and ſeemed to fly: yet he left it by faith, and was not afraid of the wrath of the King.* Heb. 11. 27 *this the Spirit teſtifies.* Neh. 6. 11.

liberties? Suppoſe he ſometimes walked in *the valley of the ſhadow of death*; yet even in this condition, his God was with him; comforts came in, and he ſtood, & rejoyced. *Nehemiah*, he ſpeaks out ſpiritual valour at every word, *Should ſuch a man as I fly?* (ſaies he) why, who was he? was he not one of the poor captives of *Judah?* was he not even beſet with ſtrong and deadly enemies, &c. yea, but he was a ſon of the free-woman; a child of promiſe; one that had the living God in his heart, in his eye; and therefore he ſaies, *Should ſuch a one as I fly?* they be not words of pride, nor vain oracles from a carnal heart, but they be words of faith: *he believed, therefore he ſpake:* theſe bold words were u tered from the apprehenſions he had of his intereſt in God; from heart-perſwaſions of the love, goodneſſe and protection of God to him, and over him; therefore he looks upon his flight (by carnal fears) as a thing no way beſeeming: he ſaw that his condition, ſtate, principles, promiſes and protection, were all above fears: and oh how well does it become a believer to ſay (with him) *Who is there, that being as I am, would go into the Temple to ſave his life?* who is there that hath ſuch a God, ſuch a preſence, ſuch protection, would live below all this, and caſt about how to ſhift

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for life, either by unjuſt wayes and means, or elſe by a vain dependance upon ſome creature-help, or ſome below God? and what is this leſſe, then an evil departing from God? Oh let me then rather hear God himſelf ſay to me, *Fear thou not, for I am with thee: be not diſmayed, for I am thy God.* Is it not my God that tells me he will ſtrengthen me, he will help me, *he will uphold me with the right hand of his righteouſneſſe?* can more be ſpoken to baniſh baſe fear out of my ſpirit, then is already ſpoken? if my intereſt in God, (as my God) my liberty in Chriſt, (as my Saviour) my joy in the Spirit, (as my comforter) be any thing, nay, be every thing, be all; *why ſhould I be afraid of a man that ſhall die?* of a Devil that ſhall be trodden under? of ſin that ſhall be ſubdued? of the world that paſſes away, that withers, and comes to nothing? *Lord, give me that perfect love which caſts out fear*, all the fear of unbelief; all fear that hath torment; all fear which ſtands up againſt the love of God, which hides and clouds from my ſoul that infinitely rich and unſearchable treaſure of the free grace of my God towards me.

Iſa. 41.10.

1 Joh. 4. 18 φόβος κόλασιν ἔχει

4. Live up, ye holy ones, to your liberties, to your claims, to your divine intereſts; your ſpiritual gifts; your rich experiences; ye that

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are (as *Iſaac* was) in priviledge; be as *Iſaac* was in way, in life, in holineſſe; ſhew whoſe children you are; whoſe ſpirit you have; whoſe life you are principled with; whom 'tis you call Father in your hearts. *Love your enemies,* (ſaies Chriſt) *bleſſe them that curſe you, do good to them that hate you, &c.* Why Lord? (may the poor ſoul ſay;) our Saviour anſwers, *that you may be the children of your Father which is in heaven:* now the ſoul hath nothing to ſay againſt the work, againſt the duty, when it ſees ſuch a lively reſemblance (of the Fathers carriage towards poor ſinners and enemies to God) in this way of duty: Lord if it be ſo, (ſaies the believer) I will love mine enemies; I will pray for mine enemies; it ſhall not be grievous to me, ſince 'tis ſo pleaſing and ſuitable unto thee. Oh this argument (that you may be the children of your heavenly Father) carries weight with it, and is of marvellous power to draw the Saints to a ready and cheerful doing of the harſheſt, hardeſt, & ſelf-denyingſt duty. *Abrahams children do the works of Abraham,* (ſaies Chriſt) ſo do theſe children do the works of their Father which is in heaven; that (as Chriſt ſaid) he did nothing but what he ſaw his Father do; ſo the members of Chriſt, they would do what they ſee their Father

Mat. 5. 44, &c.

Ye are ἐλεύθεροι, free (ſayes Peter to the Saints, 1 Ep. 2 chap. 16. Verſ.) free, but 'tis thus, ye are (ὡς δοῦλοι τοῦ θεοῦ) as the ſervants of God: How is that? not to make it a colour for ſin, a cloak for covetouſneſſe, or malice, as if under pretence of this

ther do; if he love his enemies, they would do so too: they affect this, to be like him, to shew themselves followers of God, children in imitation: now this is the liberty of the Saints (as to working) to do as their Father does; *to be merciful, as he is merciful; to be holy as he is holy*: the Apostle calls this a call unto liberty: *Brethren* (saies he) *ye are called unto liberty*: when you are bid to love your enemies; to forsake sin; to be dead to the world; to be righteous in all your wayes: why this is a calling unto liberty; herein it lies, even in your likenesse to God: *Therefore* (saies the Apostle) *use is not as a cloak of covetousnes, &c.* abuse not such precious liberty you have in Christ, to serve the lusts of your own hearts; abhor the very thoughts of pretending Gospel-liberty, for to guild over ungodly practises: colour not thy malice, or thy covetousnesse, or thy uncleannesse with this, *thou art called to liberty*; so thou art, but not to that liberty that is carnal, that comes from, & is so pleasing to a sinful spirit: therefore the Spirit of God sometimes saies, We are called to liberty, and sometimes We are called to holinesse: here is the liberty; do not mistake: the Spirit most clearly interprets his own meaning, and would have thee know; that by the effectual cal of the Spirit within

a soul might be bold to sin; But to be the more in the serving of God: to be the better and the more dutiful to him, who gives this liberty.

thee; *thou art made free from sin, & art becom*
Rom. 6. 22 *the servant of God, and of righteousnesse, bear-*
Gal. 4. 26. *ing forth fruit unto holinesse. Jerusalem which is above is free* (saies the Apostle) *which is the mother of us all*: why *Jerusalem which is above?* surely 'tis to tell every believer what his wayes should be, where his heart should be: that his way must be above, his heart must be above, where Christ is; where his treasure is, where *Ierusalem* (his mother) is; a believer must be free (as *Ierusalem* is) he must not be below then, when grace is from above; when the doctrines of grace, the gifts, the comforts, all are from above: ye that believe in the Lord Jesus, ye are free: but your freedome is from above, that you must consider: *ye are free*; but 'tis by Christ, he is the fountain of your freedome. Oh shew your selves heirs of grace, sons and daughters of
Hos. 2. 2. God; ye that are the people of God, ye that have obtained mercy, know that there is a mother, you may, you must plead against a mother of whordoms and spiritual fornications; contend with this mother in your own hearts, in the times (*which would not put away her whordoms out of her sight, nor her adulteries from beeween her breasts*) contend (I say) with this mother, she is the mother from beneath; but you must not deal thus with the

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Jeruſal: which is from above; you muſt imitate her, not plead, not contend with her, walk up to her light: love free grace with all thy might: let the Goſpel be a precious Goſpel to you: have glorious thoughts of the heart of God towards you; plead not a word, think not a thought againſt free-grace; but bleſſe God 'tis free: ſtumble not at this, becauſe God will juſtifie thee, without thee, without thy works, without thy righteouſneſſe, in his own way of free-grace, through the blood of Jeſus Chriſt: but glory in him, that it is ſo: admire that love which ſends forth power into thy heart to make thee holy, to give thee a new will, to hold forth his name, to be a new creature, & to ſhew forth Chriſt: account it a glorious priviledge, to walk up and down in the name of thy God, to be ſet at liberty, and to ſhew liberty. Let not a profane heart enſlave thee to the diſhonour of Jeſus Chriſt; nor an unthankful, a narrow heart keep thee in from bleſſing of him, who is ſo good to thee: nor an unbeleeving heart keep thee down from truſting in him, who is ſo worthy to be truſted in: but be thou Chriſts free-man in doing, and thou ſhalt be his free-man in enjoying: though the times be never ſo bad, yet let thy heart walk at liberty for the glory of him who

hath spoken to thy soul, and hath bid thee *rise up and walk*: shew exactnesse in thy ways to the highest and the best rule: whilest the most of men pick out and follow the darkest rules, the vilest examples; do thou follow those, who follow the Lord. let this be oft in thy thoughts, thou art not a childe of the bond-woman, but of the free: and let these thoughts sink deep, be serious, be powerful to prevent back-sliding, or thy future enslaving, to raise up high quickned and heavenly
Psal. 12.5. resolutions for thy God: *I will up, I will arise* (saies God) for relief (he means) when the poor creature is down, & under oppression: and shall not thy soul say, I will up for God, now I am relieved, now his mercy is so come down for me? Oh let not at any time thy heart say, Who is Lord over thee? since thou mayest so clearly see, who 'tis that gives such grace and liberty to thee. He that is the God and King of Saints gives not dark and weak demonstrations of his love and Kingship over them; but he appears as the Sun at mid-day, as when it shines in its might: as the light appeared (when commanded to
2 Co. 4.6. shine out of darknesse by the great Creator in the beginning of the world and time) how well therefore does it become the children of light, the discerners, affectors,

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and enjoyers of light, to walk orderly, decently, becomingly, *as in the day time?* let vessels of mercy think thus with themselvs, that it will no wayes become them to be fraught with vanity; to follow after earthly pleasures, drossy profits, and fading honours: that it is not handsome for them, 'tis neither comely nor comfortable, to be tost up and down with windes, waves, stormes; but they are to be setled, resolved, constant in the way of Jesus Christ. Christians, look to it, watch hereunto, Rom 13. 13.

1. That ye root well, that ye be grounded by faith in the love of Jesus Christ, that you have heavenly liberty at the bottome of your spirits, that the foundation be laid right, even the foundation of all your liberty (which is Jesus Christ in you,) if this foundation be not laid by the Spirit of God in you; you are as yet slaves, no free-men, you are as yet in your sins, you are not in Jesus Christ. Eph. 3. 17.

2. See that ye run well, and let none hinder you. It is for you to go apace, to put your selves forth in believing: going a foot pace will not serve your turns; then you run not at all, nor go well: you must strive, you must *presse forwards* (though you be in a croud sometimes) you must run, *that you may obtain*: 1 Cor. 9. 24.

tain: work apace that you may do all God expects.

3. See that ye rejoyce much in the Lord: are you not freed by him? freed from self, from darkness (in the power of it,) and from all sinne in the guilt of it; what is in your liberty but matter of joy? Your state, principles, relations, fellowship, gifts, all ye have from Christ, speaks nothing but comfort to you. Your hope in the glory of God shall it not bring forth the same fruit in you as it did in those (of whom the Apostle testifies) that they rejoyced in the hope of the glory of God? Phil. 4. 4.

4. See that yee watch much, ye had need have your eyes open, your hearts wakeful, your garments kept close to you, lest some enemy or other make you walk naked to your shame: *lest ye enter into temptation*, into sin, and so into slavery.

5. See that yee pray much. You have the Spirit of psayer: Others may have the forme, and words; but you have the grace, life, power and confidence in prayer. *Elias* could pray, and he did pray. The prayers of faith are prayers in the account of God, and none else. You have that Spirit, which can, which will pray, be accepted, & prevail too. Jam. 5. 17.

6. See that ye do much for God, for others, for your selves. For

For God, that his name may be glorious by you, his worſhips owned, his juſtice and righteouſneſſe done, his promiſes ſtaid on, and his Goſpel ſubjected to.

For others, in righting them, ſhewing mercy to them, working profitably for them.

For your ſelves, that ye may be built up, ſtrengthened, eſtabliſhed on your moſt holy faith. Theſe things, *if ye know, happy are ye if ye do them*: this will proclaime whoſe children you are: this will ſhew whoſe vertues ye have, and what manner of ſpirit abides in you: this will tell the world that you are heirs of God, with Chriſt; and (withall the children of the free-woman) you are called to inherit the bleſſing: this will make you come in with the Apoſtles (*ſo then,*) and with much comfort in God take up this concluſion, and ſay, *We are not children of the bondwoman, but of the free*: we are not caſt out, we are not caſt off, we are not in our ſins, in our bondage; but we are children of the living God, children by free grace, children by promiſe, children bleſt with all ſpiritual bleſſings, children that have a calling full of hope, and an hope in, and full of Chriſt; (who is the bleſſing) that hath all love, glory and eternal perfection in it: children, and there-

Jude v. 20.

Gal. 4. 30.

fore heirs, heirs of God, and co-heirs with Christ: if he have it, we shall; if he be crowned, we shall; if he be gone to glory, we shall too: all the heirs of God are so happy, are so made up of the good pleasure of their Father; and the very same good pleasure that gives the title, gives the Kingdome; so that at last when mercy hath brought up all the free-womans children to such a perfection, that Jesus Christ himself will make this solemne, glorious and blessed invitation, *Come ye blessed of my Father, inherit the kingdome prepared for you.* Now 'tis not, Come *take up the Crosse, and follow me,* as it was once; but 'tis, Come, take the crown, and inherit with me, and this is for ever. Oh blessed voice, and thrice happy souls! Now you have the ful of your desires given in to your eternal perfection, and your endlesse joy: now your hope is seen, your sight is full, your fellowship with God, perfect; and your selves in a state of glorious compleatnesse to all eternity.

Luke 12. 32.
Mat. 25. 34

FINIS.